

THE
*Proverbes of the no-
ble and woorthy souldier
Sir James Lopez de Mendoza
Marques of Santillana, with the
Paraphrase of D. Peter Diaz of
Toledo: Wherin is contai-
ned wharsoeuer is necessa-
rie to the leading of an
honest and vertu-
ous life.*

Translated out of
*Spanishe by Barna-
be Googe.*

¶ Imprinted at Lon-
don by Richard
Watkins. 1579.



To the right honourable
Sir William Cecill, of the most
honourable order of the Garter Knight, Bar-
ton of Burghley, maister of her Ma-
iesties wardes and liuereis, and
Lord high Treasurer of
England.



Hen I had (right
honourable and my
especial good lord)
thorowly perused
and cōsidered these
Prouerbs, or rather

Aphorismes of the marques of *Santillana*. I thought it not amis to be-
stow some trauaile in turning them
into English: albeit I found them in
some places so darkly written, and
so corrupted by the Printer, as I
could sundrie times hardly attain to
the authors meaning. The gentlemā
(if but in respect of his estate and
calling deserueth of all men to be
welthought of. But considering the

The Epistle.

matter wherof he entreateth (which
is chiefly to traine his readers to ho-
nestie and vertuous life) he meriteth
at the handes of euerie good man
with double honour to be receiued
and welcomed. For there is nothing
assuredly more acceptable to God,
nor that in deede better beseemeth
man, then an vpright and honest
conuersation. And although the
chiefe intent of his writing was for
the institution and behaumour of a
Prince, yet are his rules and instru-
ctions so generall, as they may verie
well serue for guides in good de-
meanour, to euerie man of what de-
gree soeuer he be. My simple trans-
lation (for the Authour himself nee-
deth no defender) I most humbly
commend to the protection of your
Lordship, as to him that is perfect-
ly able to iudge, whether I haue tru-
ly and faythfully followed my pa-
terne

The Epistle.

terne, or no. As for such faults as haue passed, as well in the title as in the notes, being as they were committed in my absence, & without my knowlege, I trust your lordship wil discharge me of the blame. God sende your Lordship with long and happie life to attaine to the end of your good and honourable de-
fires.

*Your Lordships fayth-
full seruant Barnabe
Googe.*



The life of Sir Iames Lopez de Mendoza, Marques of Santilliana.



Ir Iames Lopes de Mendoza, Marques of Santilliana, & Earle of the Realme of Manca- nares, Lorde of Vega, sonne of the Admirall Don Diego de Hurtado, and nephewe to Peter Goncales de Mendoza, Lord of Al- ua, was a man of a meane stature, verie well limmed and proporcioned, and of a gracious countenance, discended of great parentage, a Castilian and verie ancient. He was a man of a quicke iudgement, and discrete, and of so great a minde, that neither could the weightiest matters that were dismay him, nor the dealing in matters of smal moment any whit delight him. In the staiednesse of his person, and the grauitie of his speach, he shewed him selfe to be a Gentleman, and of a noble mind. He was a man, as they use to say, verie well spoken, so as hee was seldomē heard to speake any thing that was not woorth the noting: whether it were in matters of learning, or of

Sir Iames Lopez.

disport. He was courteous and of great interreinment to all such as came unto him, specially learned men. After the decease of the Admirall his father, and the Ladie Eleanor of Vega his mother, being left verie yong and within age, he was disseised of the Asturies of Santilliana and a greate pecece of his living beside. But comming to ripper yeares, & perceiving himself to be greatly abused, verie want and necessitie, which many times awaketh a good wit, & his great mind that could not abide to be cosined, made him to use such diligence, as partly by lawe, partly by swoorde, hee did shortly recover his owne. Hee was both in his meate and his drinke verie temperate, having herein a singular and speciall grace. Touching his inclination, hee gaue himselfe in his life time unto two notable exercises, the one the feates of armes, the other studie and learning; neither did his warlike exercises anie whit hinder his studie, nor his studie was anie impediment to the conference which he had with the Soul-diuers and Gentlemen of his house: about the trampe & fashion of their armour & Instrumentes of defence, howe to offend the enimie, how to order his battails, & howe to encampe,

The life of

how to assault, and how to defend fortresses, and other like actions belonging to martiall affaires, wherin hee tooke a great deale the more pleasure, because he had therwith been brought vp from his youth. And to the ende that such as serued under him might haue experience of such things as they had hearde him speake off, hee had alwayes in his house, Tilt, Turney, and Barriers, with sundry other exercises belonging to the fielde, to the ende that his people being alwayes accustomed to such martiall exercises, might better away with the paines of a souldier, whē they came to it. Hee was a gentleman of great nobility and valour, beeing in his determinations ver-ry wise and temperate, and in his execution speedy and resolute: so as there could neither be founde any rashnesse in his courage, or any iot of cowardise in his deuises. He had been Generall in many fought Battailles betwixt the Christians and the Sarazens, wherein he both wan and lost. But the greatest and of most account, was a battaile that was fought with the Aragoneses, and one other at the riuier of Torotto. And these two Battailles were indeede every hot and bloody. For fight-
ting without any retire on either side, there were

Sir Iames Lopez.

were slaine an infinite number on both sides: at which seruices, because this worthy gentleman happened to be present, though hee sawe his owne forces all to weake, and very unmeet to match with the enemie, yet because the enemie was in sight, he thought it a greater shame and reproche to turne his backe without Battaille, then to loose his life or the fielde in fighting. Whereupon he determined to try the battaille, wherein hee fought with such egernesse and courage, that although he was his selfe sore hurt, and all his company defeated, yet for his own person he gained the name and reputation of a worthy & valiant Captaine. The sufficiencie of this noble gentleman beeing thorowly knownen to King John, he was sent Lieutenant general against the Sarazens, which charge he toke vpon him with a verye glad and willing minde, continuing a long time upon the frontiers. During which season he fought diuers battailes, and had many sharpe encounters, both with the king of Granada & others of his captaines, wherin he had alwayes the better. He made many roades into the Country, where he wan by fine force the towne of Huelma, & dranc the Moores to such a streigt, that hee woulde

The life of

he woulde haue wonne a number of townes more, & haue done diuerse worthie exploites had not the king (being by matters of more importance at home enforced) commaunded him to make an ende of the warres, and to conclude a peece upon the receyt of which cōmission he bare such a hand vpon them as he brought them in subiection, and caused them to pay for yearly tribute a great quantitie of golde, such as neither the king did euer looke to receyue, nor the Sarazens did euer thinke to haue payed. And beside this yearly tribute, he compelled them to set at libertie all such Christian prisoners as remained in their custodie, all which this good Marques redeemed out of captiuitie, and brought them home to their Countrey. He gouerned with great wisedome all such souldiours as were under his regiment, behauing him selfe amongst them both as a captaine and a companion, being neither insolent in authoritie, nor base minded in his familiaritie. For he was always in heart of such humilitie and mildnesse, as made him to be beloved of God, and outwardly of such grauitie and countenance as caused him to be reuerēced of men. He bountifullly bestowed vpon his souldiers, what

Sir Iames Lopez.

what so euer belonged unto him in right of his generallship of al such stoyles and baoties as were taken, besides that which he gaue the in their necessities out of his owne purse: and to such as shewed themselues thankefull for his bounite, he used to say, that if we wish wel to him that doth well unto vs, wee ought to gue well to him that wisheth well unto vs. and thus maintayning his credite by the meanes of his great liberality, he was of all his souldiours greatly beloved, who fearing to offend him dyd always obserue a perfect discipline in the field. His rare and singular vertues beeing knowne to the king, and how worthy he was of honor & dignitie, he forthwith aduaunced him to the Marqueship of Santilliana & created him Erle of the Real of Mancenares, addorning him with great lands & reuenues. Sometimes he committed unto him the charge of his owne person, and many times the government of al his domini-
ons. Who had such a special grace in his gouer-
ning, as the Poets of that age accounted him for his noble behauour in court, an other Apol-
pollo: & for his great valour in the field a 2 Hanibal. He was a great obseruer of al such things as beloged to perfitt māhood, & so great

The life of

a reprehender of cowardise and faintnesse of
heart, that seeing on a time a Gentleman to
weepe, for the great mishappes that had hap-
pened unto him, breaking foorth into some
choler, he sayd unto him: Oh what a shame
is it to see a Gentleman to shedde teares for
anie thing, howe grievous soever it be, sa-
uing onely for his offences towardes G O D?
He was a man of a great minde, which no-
blenesse of minde was an ornament & beau-
tie to all other his vertues. A covetous
worldling comming unto him, and telling
him that hee let his landes farre under the
value, and promising to make him a much
greater reunew, as one not willing to give
care to any such matter. hee made him this
aunswere: My friend I doe not understand
thy language, goe speake it, I pray thee, to
some other that can better understand thee.
He vsed always to say to those that sought
to live in pleasure and delight, that much
more delightfull ought to bee unto vs a
virtuous traauile, then a life without
virtue, howe pleasant soever it seeme. He
was of such a pitifull minde, that whosoever
came to him in his extremitie, being either
persecuted, or any wayes troubled, shoulde
finde

Sir Iames Lopez.

finde reliefe and defence in his house, nor regarding any daunger that might happen him for so dooing. Hee did euermore measure bothe the partyes, and the cause according as in deede they were, and not as they were supposed to bee: and in this thing hee had a moste singular and almoste heauenly vertue, for he was neuer knowne to make any acceptation of persons, nor to regarde the riches, the wealth, or mightinesse of any man, but to regarde euery man according to the equitie of his cause: he wrote in verse: he Prouerbs that begin, My Sonne whom I doe dearely loue. &c. In which Prouerbes are contained almost all the precepts of Morall Philosophy, whatsoeuer appertaineth to a vertuous life. He had a very great Library, and gaue himselfe chiefly to the study of Moral Philosophy, Histories, and Antiquities, hee kept alwaies about him Doctours and men of great learning, with whom he vsed to conferre of such thinges as he read. Hee wrote besides diuerse other treatises, as wel in verse as prose, tending all to the aduauncing of vertue, and abolishing of vice, & in such exercises he spent the most parte of his leasure. He was of great fame & renowme in many other

The life of

other Countryes beside Spaine, but alwayes
made more account of the estimation of a
fewe wisemen, rather then the praise of the
multitude. And because that for the moste
parte wee see that the conditions of men are
answearable to their complexions and that
they are most times euill dysoed that are
euyll complexioned, wee neede not to
doubt but that this Gentleman was great-
ly in fauour with G O D, who gaue him
so good a teacher as hee was of ability to re-
ceave every kinde of vertue, and to resist
without any greate paine, every euill moti-
on of sinne. I will not deny but that hee was
touched with such temptations, as our fraile
flesh doth many times assaile the spirit wch al,
and that he was sundry times ouertaken, as
well with anger as with the delight of
the flesh, and that he did sometimes offend
as wel in doing more then was mete, as in fay-
ling to do that which he ought to haue done.
For being as he was continually couersant in
the warres & dayly employed in sundry ma-
ny matters. It shoulde haue beeene a matter
of greate difficultie living among suche a
number of errours, to carry him selfe
cleane

Sir Iames Lopez.

cleane without any errour. But if it be true, that vertues doe make a mery hearte, as on the other side vices breed heauiness and sorrowe, seeing that this gentleman was the most parte of his time disposed to pleasantnesse, it is a greate deale more likely that he was rather accompanied with vertues that bring forth pleasure, then subdued with vices, that continually doe vexe men with griefe. And notwithstanding that he received many misfortunes in the warres, and that hee sustained diuers grieves, as well for the death of his Children, as of others his neere kinsemen, yet he did alwayes beare them with such a noble minde, as he serued for an example to all others how to behaue theselues in the like cases. He ended his life with great honour & prosperitie, at the age of lxv. yeers. And if it may be thought that me may after their departure haue any felicitie in this world (as some suppose they may) we may assuredly thirke that this gentlemā had it: for he left behinde him vi. sonnes, wherof the eldest increased his inheritance with the estate of a dukedom: his second sonne was Earle of Tendilla. the thirde was Earle of Curunna: the fourth was Cardinal of Spain.

Archbyshop

The life of 112
Archbishoppe of Toledo, Bishop of Ci-
guenca, & one of the greatest Prelates that
was in his time: To these four and to the
two others, Don Iohn, and Don Hur-
tado, he left such Lordshippes,
rents, & reuenewes, as made
fine great houses, besides
his owne principall
house.

FINIS.



The first Chapter, of

Loue, and Feare.

I.

My sonne, whom I doe dearly loue,

Ynto my wordes geue eare;

Secke not by rigour for to rule,

Nor gouerne men by feare.

Loue, and thou shalt beloued be.

And by the same shalt doe

Such worthie things, as hated thou

shalt neuer attaine vnto.

The Paraphrase.



Very wyse Oratour,
as Tullie in his booke
de Oratore teacheth,
ought principally in
whatsoeuer matter he
dealeth, to consider
threec things: That is,

to make all those that shall eyther heare
his speach, or reade his workes, to be well
willing, vnderstanding, and mindefull.

The speaker shall make his audience well
willing, when he laboureth to obteynre their
fauour.

A.

Proverbes of a noble

faudur and good wil towardes him. For no man wil gladly geue eare to such a man, as he is afoze euil perswaded of: he maketh his hearers to understand, when he declareth the matter, what hee meaneth to entreate off, in shewing that it shal be profitable & com- modious, he causeth them to be attentive, or mindedful, when he moueith or stirreth them vp by good meanes & inductions to be rea- die to heare, not having their minds caried away with anie other matters. All these points hath this learned gentleman (folow- ing this inscription) obserued in al his dis- course. But especially in this first Proverbe he hath obserued þ first, in making him that shall reade him, wel minded towardes him, procuring his fauour & good wil, in calling him by þ name of his sone & beloued. For as the Civil law sayth, we can name no man by a more sweet or better name, þe to call him our sonne. He maketh him to understand, in shewing him howe to direct or order his life amōgst the people: he maketh him attentive, in these wordes, where he saith, Geue eare. And the meaning and matter of this pro- uerbe, is the most sweet & gracious behau- iour, that men of all degrees ought to use in their

their conuersation. And if so be, that men of
gret estate & calling, ought to vse this gentle
behaviour, much more ought they that are
of meane degree to do it. And therfore Seneca
in the speach that he hath with the Em-
perour Nero (as he bringeth in, in his 9.
Tragedie) when the Emperour did striue
to gouerne rather by feare then by loue, and
commaunded sundrie things to be done by
force and disorder, to the ende the people
should feare him: because Seneca did there-
fore greatly blame him, the Emperour
tolde him, that whasoever he did, he ought
by reason so to do, for the sword was it that
defended the Prince. Seneca answeared, that
the faith and true allegiance of his subiects
would better defend him. The Emperour replied, That it is good that the Prince bee
feared. Seneca answeareth: it is better that
he be beloved. The naked sword (saith Ne-
ro) shal make them doe what I wil haue the.
Beware, saith Seneca, you never fall into
such an errour. The Emperour answereth,
I wil force the people to feare mee. Surely
saith Seneca, that which you force and com-
pell the people to doe, they will verie hard-
ly suffer. And therefore it is not meete

yngyd

A.2.

that

The prince
that is feared, is
never beloved

Prouerbes of a noble whiche

that anie person (as is sayde) especially
suche gouernours as are vertuous and
just, should brge or force any thing agaynst
the good will of the people, much lesse that
privat persons should in their conuersation
one with an other doe it. For (as Seneca in
his thirde Epistle sayeth , whereas hee
sheweth the deliberation that a man ought
to haue in the getting and keeping of his
riende) If thou wilt be beloued, loue, or
as the Prouerbe sayeth , By loue thou
shalt doe, that hated thou shalt never ar-
tayne vnto . For there is nothing in the
world that is sought wth loue, either by the
prince of his subiecte , the Lorde of his te-
nant, or the friend of his familiar , but it is
easily obtained. For as Virgill saith in his
Bucolikes, Loue ouercometh al thinges,
insomuch is for the great loue that the Al-
mighty bare vnto mankinde, hee sent his
only begotte sonne, to take our flesh vp-
pon him, and to die for vs, that he might
beare our faults and infirmities (as Esai
saith,) and suffer for our offences. And
therefore if loue coulde cause God to abase
himselfe to be conuerlant with man, and to
doe that, which mighc chiefly auayle vs,
beyng

being euerlasting and most perfect, and we
morecall, and imperfecte: what shall it not
doe in the companie and conuersation of
one man with an other? Wheruppon
Valerius in his thirde booke in the title of
Loue and delight, writeth that Damon and
Pithias, two of Pythagoras his schollers,
bare so great loue and affection one to the
other, as when Dionisius of Sarragos
would haue put one of them to death, he see-
yng that there was no remedie but needes
he must dye, required that hee might haue
libertie to goe home to dispose & set in or-
der such things as hee had, promising to
put in sureties for his returne, at what day
soeuer he woulde appoint him. Dionisius
supposing that none so faithful a friēd could
be found, that in such a case woulde become
suretie, to the hazard of his life, and all that
he had, aunsweared, that he was content to
gine him leaue & time to goe to his house, so
that he put in such suretie as hee promised:
wheruppon he left him for suretie his o-
ther friēde. And as the last day was now
come, wherein the condemned person was
bound to returne, & to suffer his determined
Death, all chose that were present did count

Prouerbes of a noble

a great follie in him that woulde in such a
case become suretie, & hazard his life for an
other, how great soever the friendship was
betwixt them. But the partie that was
suretie did no whitte distrust the fidelite of
his friende, nor repented him any whitte of
his suretyshippe. Nowe as they were all
gaping and gasing to see the ende of the
matter, at the last day, and euен in the last
houre, commeth the condemned man, wher-
at Dionisius was greatly astonished, and
for the great faulnes & loue, that he saw
betweene them, pardoned the partie that
he had condemned, and desired them boch,
that they woulde vouchsafe him for a third
into their friendship. Wherby it is evident,
that loue is of so greate a force, that it for-
ceth such men as be true friends, to benter &
giue their liues the one for the other. So
that very well saith the Prouerbe : Loue,
and thou shalte beloued bee. For Se-
neca in his thirde Epistle affirmeth,
that nothing doeth more trouble a man
in his prosperitie and wealth, then to
thinke that they can never bee to him good
and faulfull friendes, to whom he himselfe
hath never been good. Holwe manie
kindes

kindes of friendshippes there bee, and howe some bee friendes for Commoditie sake, others for pleasure and delight, others for vertue and honestie, howe some bee sworne friendes, and what difference there is betweene Love and Friendship, because I will make no long processe, I leauue here to speake of. Of all which both Aristotle in his eight booke of his Ethickes, Tullie in his booke of Friendshipp, and Seneca in his nienth Epistle, do largely and thoroowly discouer. I should also here declare, how we shoulde behaue our selues in getting of friendes, and having once gotte them, howe to continue them. Whereof Seneca intreath in his 3. Epistle: whyther, for avoiding tediousnes, I referre the Reader.

2.

Who can assoile the man thats dread
from care and deadly feare?

If any reason, minde, or witte
in him that dreads appeare?

Esteeme, and thou shalt be esteemed:
for feare is to the sense

A grieve that cannot be exprest,
a deadly pestilence.

Proverbes of a noble. bns

~~This is the Paraphrase to the first~~
The Paraphrase, to accorde
with the former proverbe, and to shew
By this proverbe the Marques his minde
Is, to prooue by natural reason, that which
he hath written in the former proverbe, that
is, that men ought to be gentle and courteous
in their conuersations, and that they ought
not to doe anie thing by force or feare, but
rather by loue and gentlenes. He also set-
teth down the inconuenience that foloweth
to him that had rather be feared then loued,
saying: Who can assoyle the man that is
dread from care and deadly feare, &c.
For if he that feareth, haue not altogether
lost his discretion and understanding, he wil
not feare him that he feareth: For he may e-
sily vnderstand, that he, that liueth in dread,
will seeke by all the meanes to be deliuered
of him þ he feareth. For feare (as Aristotle
saith in the 3 booke of his Ethiks) is a con-
tinuall looking for the harme that shal hap-
pen. According to which, such as feare o-
thers, do continually looke to receive harme
at the handes of thosse whom they feare, or
to escape the euill that they looke for. They
imagine how they may prevent, in doing of
euill, them of whom they thinke to receive

edr

¶ A

euill:

euill: And therefore in the speache that Thyestes the Sonne of King Pelops hath with his sonne Philistines, where his sonne requireth him to forfiske the place of his banishment, and to come and governe and liue together with his brother Aræus (as Seneca sheweth in his seconde Tragidie) where Thyestes doth shew the reasons, that moueth him rather to liue in a poore estate, then to be a man of greate place & authori-
ty, saying, While I liued in princely state and maiestie, I was neuer free from fea-
ring of those that feared me, yea and many times I was afraide of the very sword that hung by mine owne side, least in the ende I should come to be slayne with it. And after-
warde, Oh what a great happines is it, not to be feared of anie, to sleepe soundly vpon the grounde, and to eate in safetyp the meate that is prouided. Poison is presented in golden cuppes: meaning, that it is not ge-
uen to the poore labourer that drinkeeth in earth or wood, but to great estates, that drinke in golde geuen by those that feare them, and by such as they haue good cause to feare. And therefore Tullie saith, in his booke of Friendship, that in the life of Tyr-
ants,

Prouerbes of a noble

tyrantes, which be such as gouerne by force
and feare, more then by loue, there can be
neither fatch, loue, nor stedfast friendshipp.
To the Tyrant all thinges are suspiciois,
and euerie thing ministreth vnto him occa-
sion of sorrowe and care. And it followeth:
Who can loue him whom he feareth, or him
of whō he knoweth he is feared? Which this
agreeth that, whitch Boetius in his third
booke of *Comfort* writteh, that such as are
guarded with men of warre, stand in dread
of those, whom they seeme to make affraide.
And therfore wel saych the Prouerbe, That
feare is a deadly griefe vnto the sense.
Which is verifid as well in the person
that feareth, as in him that is feared. It
is written of Dionisius, as Boetius in his
3. booke of *Comfort* witnesseth, that hee
was a great Tyrant, and such a one as by ty-
ranny and crueltie subdued many countries,
and did manie harmes and mischieves, who
as he soughte to gouerne by tyrannie and
force, it is most like hee was rather feared
then beloved. It is written, that a special
riende of his comming to see him, told him,
that he had great cause to thinke him selfe
happie, in that he had attayned to so greate
and

and so hygh estate as hee was in: Dionisius made no answere at all, but bad him to dinner, where ouer the chaire where his ghest should sit, he caused to be hanged, by a verie smal thred, a weightie and a sharp pointed sword, in such sort as his friend being set, the sword hung directly ouer the crowne of his head, so as if the thred brake, it was sure to run thow him, & thus caused him to sitt down to dinner: who al the while that he sat, sweat for feare, least the thred breaking, the sword should fal vpon him & destroy him. Dionisius caused him with sundrie dishes to be deintly and delicately serued: the bordes being taken vp, he asked his ghest if hee had not pleasantly dined: Who answere him: what pleasure coulde I haue at my meate, seeing the swoorde by so small a stay hanging ouer my head, and still looking for the losse of my life, whensoeuer the thred should breake: Loe saith Dionisius, such is the life of all tyranies, who for the mischieves and tyzannies that they haue done, and for feare of those whom they haue offended and wronged, doe live continually in feare and in dread, and doe looke euerie howme for eyther death, or some great danger,

ger, touching þ which I have made a more
large discourse in my Commentaries vpon
the Proverbes of Seneca, in the Proverbe
that beginneth, He that alwaies feareth, is
euerie day condemned. To the which be-
cause I wil not be long, I referre the reader,
since the Marques hath well concluded in
this Proverb, where he sayth, Esteeme, and
thou shalt be esteemed : meaning, that it
lyeth in thine owne power to be feared, or
to be loued, and that feare is a deadly grief
to the sense, of which euerie man will seeke
to ridde him selfe with as much speede as
he may.

Great Cæsar as the stories tell,
most cruelly was slaine,
And yet the woorthiest conquerour,
that in the world did raigne.
Who on the earth so mightie is,
that when he is alone,
Can of himselfe doe any more,
then can a feely one?

The

Cæsar (most woorthie prince) he that is
cheere mentioned, was called by the
name of Julius, and of others Caius, the
selfe same that passed the Rubicon against
Pompey, as Lucan wryteth in his booke
of the Civill warres, who after the death of
Pompey and Cato, triumphing with great
pomp in the citie of Rome, and taking into
his handes the common treasurie, behaued
himselfe with such pride and outrage tow-
arde the Citizens, that they coulde by no
meanes abide him: and as his hautesse
was thought of them intollerable, they
conspired to kill him, whiche treason of
theirs they did no long time delay. The
chiefe of this conspiracie, were Brutus and
Cassius, as is more at large set forth by
Eutropius in his booke of the Emperours
of Rome. Valerius Maximus doeth also
record the same, and Iohn Boccace in his
booke of Ladies, where he entreateth of the
vertues of women, commending Porcia
the daughter of Cato, and wife of this
Brutus.

Prouerbes of a noble
The Paraphrase of the doctour.

In this Prouerbe the Marques prometh
By familiar example, that which hee hath
Shewed in the Prouerbe before by naturall
reason. For as Aristotle saith in the second
of his *Rhetorikes*: In the workes and ac-
tions of men, that which commeth after,
doeth commonly resemble that, which hath
been done before, & therfore it is a common
use with writers, when they woulde per-
swade or haue their doinges well thought
of, to bring in examples of thinges that
in the like case haue happened. And for the
same cause the Marques hath in this Prou-
erbe made mention of that which hap-
ped to Iulius Cæsar, whose doinges are
largely set out by Lucan, in his booke that
hee wrot of the ciuill warres. This Iu-
lius Cæsar by force and tyrannie sought
to aspire (which nothing appertained unto
him) to the gouernement of Rome, and
subdued and overcame both Pompey, and
all his fauourers, who fought for the lawes
and liberties of their countreie. In the pro-
secuting whereof Cæsar slue manie, dis-
herited a great sorte, and iniuried a num-
ber.

ber. And for the maintaining of this his
tyrannicall iurisdiction, hee was forced to
make himselfe to be feared, to the intent hee
might keepe them from rebelling. But for
al that euer he could doe, two gentlemē citi-
zens of Rome, whose names were Brutus
and Cassius, conspired against him, and
in the Parliament house where he misbru-
sted no such thing, sette vpon him, and sive
him, giuing him, as it is written, foure
and twentie woundes, whereof he presently
died: and therefore the Proverbe sayeth.
Great Cæsar as the stories tell: and so sa-
ith Lucan, most cruelly was slayne. Al-
though hee was a mightie Prince, and
had a strong and a puissant garde: yet at
the time that Brutus and Cassius craye-
reously murdered him, they found him with-
out anie of his friendes or seruantes all a-
lone. It followeth. Who on the earth
so mightie is, that when hee is alone,
can of him selfe doe anie more, then
can a scelie one? That is to say, though a
man be never so mightie, yea, though he be
a king of many landes and countries, yet
is he but a man, and for his owne per-
son can doe no more then a man maie

Doe.

¶ Prouerbes of a noble lorde

doe. And although we reade in the second booke of the Kinges, that the person of a King in an armie, is of moxe value then a thousand souldiers: and that the death of a Prince or a Captaine, is moxe hurtfull to an armie, then þ death of a thousand others, because of the worthinesse of the Prince or Captaine: yet, as S. Hierom in one of his Epistles affirmeth, though in the ordering of a battaile, the worthinesse of a Prince or a Captaine is chiefly considered, when it comes to the fight, not the degree, but the dooings of euerie partie, is respected: for when it commeth to the shoute, the force and prowesse of euerie one is his safegarde, be he King or Emperour: If he fight not as he ought to doe, he is of none account. And though he be never so valiant, being but one man, he can, as the Prouerb is, do no more then an other man.

¶ Howe many haue I seene,
By loue aduaunced hys?
But many more I haue beheld
Cast downe for tyranny.
¶ For

and worthie Spanish Souldier.

For vertuous minds in bōdage brought,
will slacke no time, but trie
By all the force and meaneſ they can,
to come to libertie.

The Paraphrase.

¶ Of the prooife and confirmation of that
which goeth before, the Marques affir-
meth, that he hath seene in his time grea-
numbers aduaanced and set vp by loue, and
manie ouerthowne and tumbled downe,
that haue sought to rule by feare, which
prooife in hauing had the experiance, is the
truest and certainest that may be. For easier
shall we be deceiuied by olde recordes, or
sooner erre in trussting our owne naturall
reason, then faile in knowledge of the truth,
in a thing that we haue had experiance of.
And therefore is it commonly sayd, that ex-
periance is the mother and mistresse of all
things: and as Aristotle in the first of his
Phisickes sayeth, If any that be wise doe
erre, touching their opinions in learning,
they may well be called backe againe, and
brought to the knowledge of the truth, by
natural reason and perswasion. But he that
denieth

Proverbes of a noble

denieth that which he seeth with his eyes,
heareth with his eares, and knoweth by
the triall of his other senses, with such a
one we ought not to dispute: For he that
denieth his senses, is altogether without
sense. And therfore the prooife that is made
by experience, is most strong and assured.
The Marques saith, that in his time he
hath seene many aduaanced by loue. Loue
bringeth with it, amitie, Peace, & concorde:
where feare alwaies causeth hatred, as is
witnessed afore by the testimonie of Tullie,
in his booke of *Friendship*, howe great the
force of friendshipp and concorde is, may
easily be knowne, by the harmes that a
rise of discencion and discorde. Which
our Sauiour in the *Gospel* expreſſly shew-
eth, where he saith, That every kingdome
diuided within it ſelue, ſhalbe deſtroyed.
and come to nothing: & ſuche as liue in
peace and amitie, do prosper and encrease.
And Salust in the *conſpiracie of Cateline*
ſaith, that by loue and concord the ſmal-
lest thinges that be, encrease, and growe
to be great, where by discorde, great and
mighcie thinges decay, & come to nothing.
For vertuous minds in bondage brought,
will slacke no time to trie by al the force
and

and meanes they can, to come to libertie. It is lawfull for every man by the lawe of nature to defend his life, his goodes and his good name, by al the meanes & waies that he may: Insomuch as if any man will kill me, it is lawfull for me for the safegard of my lyfe, to kill the partie, that doth so assault me, neither ought I to forbeare (as the lawiers saie) till I be stricken or hurt, for it is yenough for me the feare þ I am in to be murthered, and that þ I kill him not, I am sure to be slaine my selfe. In so much that it hath been the opinion of some Doc-tours. That if I stande in feare of a migh-tier man then my selfe: and knowe that whersoeuer he meete mee, he will kill me, and am not able to stand vpon my guard, nor to bande with him, in this case I am noe bounde to forbeare, but may kill him, at the best aduantage that I can take him. The lyke opinion is of some Doc-tors that þ I be wrongfullly detayned in prison, and stande in feare of some violence or vniustice, that in this case I may lawefullly breake prison, and if a iudge shall wrongfullie condemne me,

B 2. whereby

51
Prouerbes of a noble

wherby I shall greatly bee dammified in
my person, and that the execution be ouer a-
gainst me, it shall be lawfull for me to as-
semble my friendes and my kinshmen, and
to resist the officer, vsing all the meanes
I maye to saue my bodie and my goodes:
yea, I may hurt the other in the defence of
my goodes, and the sauing of my credite.
For as the Doctours saye, if I remaine
in anie place, and knowe that mine ene-
mie is comming to doe me some mischiefe,
and that it shall bee greatly hurtfull and a-
gainst my credite, to go from the place, that
I neede not to depart, but maye well ta-
rie there: and if the other assault mee, if
I kill him, I am not to bee punished. And
the reason is, that for the greate feare
that I am in, it is lawfull for mee to saue
my selfe, and my credite, as well as I
may. And this is it, that the Prouerbe
meaneth, that vertuous mindes in bon-
dage brought. And therefore hee sayeth,
Vertuous or good men: because the iniu-
rie is not so great that is done to a raskall,
or a lewde person, as that which is done to
a vertuous or a godly man. And though
such a man of a vertuous minde, will
bare

and worthie Spanish souldier. 11

beare as much as maye bee, yet beeing
bniuistly wronged, and euill dealt withall,
and put in feare, hee slackes no time to
trie by all the meanes and wayes he can, to
come to libertie.

5.

O sonne, be milde and amiable,
lay loftie lookes aside:
The hautie and disdainfull man
the Lorde can not abide.
Of wicked and malicious men
auoide the companie,
For all their doings tende to strife,
and ende with villanie.

The Paraphrase.

In this Proverbe, the Marques goeth
aboute to beare downe all manner of hau-
tiness and pride of minde, shewing the
greate misliking, that the Lorde hath of
all such, as are proude and disdainfull: As
Dauid in his psalme sayeth: That the
Lorde resisteth the proude, and giueth
grace to those that bee humble and
meeke. And Solomon in his proverbes
affirmeth, that after pride commeth al-
ways

B 3

Proverbes of a noble ^{man}

wais a fal, & he that hath an humble heare,
shal come to great honour: & this is it that
the Proverbe meaneth, That euery man
ought to be amiable. That is gentle and
lowly in his speach, & not haucie, nor prouid,
nor disdainful: It is writte in a booke of the
commendations of Cæsar, that he never said
to any Gentleman, get you away. But come
you hicher. And in the first booke of the wor-
thie acts of Philosophers, it is written, that
the great Cæsar passing by a court of iudge-
ment, where haply was arraigned an ancient
Gentleman that had sometime serued him in
his warres, which Gentleman when he per-
ceiued the Emperour, cried unto him, & be-
seeched him to alight & to helpe him that he
might be deliuered frō his falseaccusers, the
Emperor willed a learned aduocate þ stood
by, to take his cause in hande, & to do the be-
termost he coulde for him for his sake. The
poore Gentleman seeing the matter so put
of, said with a loude voice: Cæsar, when you
were in the field, & like to be troden downe
of your enimies, I did not in your danger
serue you by a Proactor: but with þ great ha-
zard of my owne life, I fought for þ defencē
of your person, at which bāquet I received
these wounds for you: & therewithal shewed

his

his wosidē body. Which words when Cæsar had heard, without any pride or disdain, he presently alighted, & coming himselfe to Cæsar.

Hard for a soul-
dier in these
dates to finde a

the barre, defeded his cause. For he thought it a part not onely shamefull, but most unthankful, if he shuld not haue done as he did: And when the whole assembly did greatly wonder at this noble & worthy deed, he said, that the Prince that sought not to bee beloved, of his subiects, did never truly loue them, and to this end the Proverb sheweth, what great good it bringeth to be louing and not high minded, & how greatly God doth hate the proud and the disdainful, who much displease our Lord, as is said before. And Seneca in his first Tragedie saith, That the gracious & righteous God doth alwaies hunt & persecute the proude. The Proverbe saith, Forth of wicked & malitious men auoide the company: For al their doings tend to strife, and ende with villanie. There is nothing that more disquieteth and troubleth the company & conuersation of one man with an other, then a brauling or a conuersation of one with another, the curtesie and gentle behaviour, and therfore Chilo that was one of the vii. wise men of

Prouide Prin-
ces hateful to
God.

Prouerbes of a noble

Athens, demasidng whether of the twaine
were best for a man to be, wrangling and
contentious, or milde and quiet: It was an-
swered him, that the better was he that was
milde and quiet: For the friends and neigh-
hours of such a man did rather honour him,
then feare him.

6.

And let your answeres still be such,
as may procure good will,

As best beseemes a gentleman,
not froward, rude, nor ill.

O sonne, howe little doth it cost,
at all times well to speake,

Howe little againe doth it auaile,
with wordes thy wrath to wreake?

The Paraphrase.

In this Prouerbe, the Marques sheweth
the order that men ought to haue in their
answeres, when they be spoken to, and that
howsoever it goeth with vs, we ought con-
tinually to bee courteous and gentle in our
speach. And it is one of þ principall graces
that men can haue of God, as Dauid in his
Psalmes witnesseth, Thy mouth is full of
grace

and woorthy Spanish souldier. 13

grace, & therefore the Lord hath blessed thee. And though a man fal out & wrangle with thee, yet if thou answerest him gently and mildly, not proudly nor frowardly, thou shal a great deale sooner pacifie him. For as Solomon in his Proverbs saith, A soft worde wil breake the bone, and a sweete peache doth pacifie wrath. As Seneca in his first booke y he wrote of *Anger & Wrath*, shewing that great Princes, ought to bee gracious & gentle in their answeres, bringeth for example the King Antigonus, who hauing caused his men to march an unreasonablenable iournie in a day, when that they all were exceeding meiry and ouerlaboured, were come to the place where they shoulde encampe, he made them, without giuing them any rest, euery man with great and heauy burdens to marche, whiche was a great way farther, close to the wall of a towne, that he ment to besiege: and as the poore men, beeing ouerladen, went rayling and cursing of the King, because he had made them to take such an unreasonable iournie, and after had caused them to marche with so extreame burdens, not suffering them any whittre to rest: the King perceiving it, chaunged his

Prouerbes of a noble

his apparell, and keepeing company with those that were scarce laden, and those that did mosse reuile him, he helped them to carry their burdens, and as the souldiers fel themselues greatly eased by his company, they mused what he was that was amongst them, and so busyn to helpe them, for they knewe him not, by reason he had so disguised himselfe, at the last being impionate with him, to tel what he was : You haue hitherto saith he, cursed and rayled at the king Antigonus, for whose sake a day and night you haue taken suche paines. Now speake wel of him, that hath made one amongst you and helped you, in bearing part of your burdens, this gracious answeare made the king to be a thousande times better beloued of his souldours then he was before, and therfore the Prouerbe saith, Here well that the answeare shoulde alwaies be gentle, since good woordes coste but a litle . It auideth quarrelling and fighting, when any man falleth out with them . In the Cronicle of the Philosophers , wee read, that one of Athens was alwaies quarrelling and falling out with an honest quiet man

man one Anacharsis a Scithian, which countrey was of all others of least estimation. When the Athenian for the more despite called him a Scithian, Anacharsis, answering him gently again, and smiling, saide unto him: my countrey is a shame to me, and thou art a shame to thy countrey. The proverbe goeth farther and saith, It little doeth auaile with words thy wrath to wreake, that is: hee that threatneth with woordes, and hath a will to be revenged, and to threaten, shalbe counted but for a baunter and a pratler, and if he haue a minde to revenge, he looseth the opportunity of it by his boasting and threatening. In a Tragedie of Seneca, Medea bitterly threatening Iason, because he had cast her of, and married an other, the Nurse reprehendeth her, and blameth her, telling her that it is not seemely for vs to be presumptuous, highminded, nor enraged with those, with whome wee deale, neither ought we on the other side so muche to abase our selues as we come therby to be counted for outcastes and persons of no value. Among all the vertues and vices that Aristotle doeth entreate of in the fourth Booke of his

Prouerbes of a noble awlne

his Ethycks, he speaketh of the vertue of Magnanimitie, whiche is for a man to stand vpon his honour that he knoweth, for his vertues and qualitie he deserueth, and to keepe his estimation, in such sorte as it decay not: and to this ende saith the Prophet, My honor and my glory will I giue to no other. This vertue hath two extremities and vices, the one is, as Aristotle saith, for a man to be vaine gloriouſ, prouide and disdainfull: which is, when hee taketh vpon him, more then of righē to him pertineth. In the other extremitie and vice, are thought to offend all such, as by reason of their base minde are nothing accounted of, nor esteemed: and if they happen to come to any honor or preferment, they behauē them selues like sheepe or mecockes. Of this vertue and the vices, the Marques speakeſt in the Prouerbe where hee saith, Let not vnwoorthy honors please thee. For, those that are therewithall delighted, are haunters, vaine gloriouſ, and foolish, as Aristotle saith, where he sheweth the inconueniences that follow to the, that make more of them selues, then there is cause why, saying that ſuch honor commeth quickly to the ground.

ground, So that the man that taketh more
vpon him then hee may , is of others by
great good reason soone put from it. - Of
these proude and vaine baunters speaketh
Job, The vaine man exalteth him selfe in
his pride , and thinketh that he is borne
free from subiection , as the Colte of a
wilde Asse. And before hee saith , I would
not haue thee so to throwe downe thy
self, as to be counted an outcast. For this
is not humilitie , but basenesse and weake-
nesse of minde, and this is it that Aristotle
prooueth in the authoritie aforesaide . And
the Apostle saith , that soasmuch as hee
was ordained the Apostle of the Gentiles ,
hee would hono γ and esteemme his dignitie
and office , and yet for all that he left not to
be humble and meeke: for humilitie spring-
eth not of basenesse and feeblenesse of mind ,
but of vertue and noblenesse of nature. And
that which the Marques doeth heere dis-
lowe, is onely the basenesse and vilenesse of
the minde, in what sort the conuersation of
men ought to be. Isocrates in his Admo-
nitiones writeth in this sort, Be not hau-
tie nor disdainefull to those that bee in
thy company, for even the very seruants
will

Humilitie
springeth of
Nobilitie.

Prouerbes of a noble

will hardly away with their maisters that
are proude and disdainful. The modest and
temperate behauour, is that which al men
delight in, & that is neither to be to haute
nor to base, to hie minded nor to abiect.

7

Flee Tale tellers and backbiters,

that striue to please the eare:

As greedy rauening wolues, that seek
the seelly Lambes to teare,

Whose traiterous traines and pathes
do nothing else at all,

But serue for snares and subtle traps,
Where heedelesse men doe fall.

The Paraphrase.

In the Prouerbe before, the Marques
I hath shewed, what order men ought to ob-
serue in their speech: in this and those that
folowe, he teacheth howe we should behau
our selues in hearing. For as the tongue
ought to be bridled in speaking: so ought
the eare to be temperate in hearing, for
such as are wise and vertuous ought not to
giue eare to every wodde that they heare,
but only to such as are good and honest.
For as Salomon in his Prouerbe saith,
The Prince that is contented to heare
lies

lies and tales, shall haue his court reple-
nished with naughtie persons. For when
the rest of his seruantes perceiue that he
delighteth in a tacer or a taleteller, the
whole company will straight addicte them
selues to be liers and slauderers, & picke-
thangs, for as saint Gregorie in the .xiiii.
chapter of his booke of *Moralls* saith, That
suche as delight in hearing of slauders
& accusations, are counted to be eaters
and deuourers of men, as Salomon say-
eth, Be not present at the banquets
of sinners, nor eate thou with those
that come togeather to feede of fleshe.
To come togeather to eate fleshe is as S.
Gregorie saith, To gather, them selues
togeather, to speake euill of their neigh-
bours. And therefore the Proverbe saith,
that we should flee taletellers as those that
hurt & annoy Innocentes, For he that com-
meth to diffame or slauder his neighbour, An euill p[er]son
commeth clothed with a sheeps skin, but is maketh an euill
in very deede a rauening Woolfe. For his Court,
intenc is to infect and mooue the minde of
him that heareth him against him wh[om] hee
slandereth. Valerius sheweth a way, how to
reiect & rid away such slanders, & picthangs,
& saith that there was 2 very deare friends
that

Proverbes of a noble

having great enuy, and seeking to sec
corde betweene them, came to the one of
them, and tolde him, that he had heard his
freend speake very euill of him. Quoth the
other, I cannot beleue it, for hee is my
freunde, and I knowe he will not speake e-
uill of me. The slanderer beeing very ear-
nest, and the other not seeming to credite
him, hee confirmed it at last with a greafe
oathe, that the thing was true, that he had
tolde him. I now beleue you, quoth the o-
ther, since you sware that my freend hath
spoken euill of me: but be you well assured,
it was something, that hee thought should
benefite mee, that made him to speake
as he did. Which which aunswere the slau-
nderer was cleane out of countenance, percei-
uing that the partie, whom he would haue
abused, was to hard for him. For the traines
and patches of pickthanches, are not for wise
men to fall in, but for grosse heads and sim-
ple people. Tullie in his Imuectiue that
he made against Salust hath these wordes,
I haue scene (saith he) many that in tel-
ling of other mens faultes, haue more
offended the hearers, then did they that
committed the faultes. And therefore
backbiters

Backbiters, whether their accusations bee
false or true, are not to be suffered. Since as
Tullie saith, They more offend the
mindes of such as heare them, with their
spitefull and euill speech: then doe those
that commit the euill in deede. And ther-
fore wise men ought greatly to shunne & to
stop their eares, against all Clambackes,
taletellers, and backbiters, and not only to
banish them, but all vaine and idle talke, as
Saint Bernard wryteth in an Epistle, tou-
ching the gouernment of a house, to a gen-
tleman called Raymond, where in he shew-
eth, what mayes hee ought to use to auoyde
all Parasites and gesters, saying: When-
soeuer thou art troubled with **Coxe-**
comes, counterfaits, or gesters, make
as if thou diddest heare them, and let
thy minde be vpon other matters, for
if thou once answere them, and seeme to
take pleasure in them, thou shalt never
be rid of them, thou shalt shewe thy selfe
to be but a light fellowe, in seeming to
take pleasure in any such follyes, & shalt
be forced to giue them rewards, loosing
and casting away (in so doing) whatso-
euer thou giuest.

Assuerus, if he had not heard,
eche part with equall eare:
Had greatly abusde the sword, that he
for iustice due did beare.
And into errour fallen, which straight
he would haue wisht vndone:
So had the guiltlesse creature died,
that no offence had doone.

The Paraphrase of the Marques.

Assuerus was a man of so great pow-
er amongst the heathen, that he was
accounted for a Monarch, or ruler of the
world: and as it is written in the Booke of
Hester, Haman beeing in speciall fauour
with the King, taking a displeasure against
the Jewes (who liued vnder the gouernmēt
of Assuerus) procured the Kings displea-
sure greatly against them, but especially
against Mardocheus, so as hee appoyned
him to be hanged. And as it was a custome
that Assuerus alwayes vsed, to haue many
tunes read vnto him a Booke, wherin was
contained the seruices that any of his sub-
iects or any other had done vnto him, where
happely he chaunced to heare a speciall ser-
uice

uice that Mardocheus had done vnto him, (what seruice it was I leauue here to speake off, beeing a matter commonly knowne to all such as haue beene studious in the scriptures). This being vnderstood of the king, and at the earnest request of Hester, hee commaunded that Haman should bee trus-
sed vppon the same Gallowes that hee had prepared for Mardocheus, whereby according to the saying of David, Hee fell into the same pitte, that hee had digged for other. With this Proverbe agreeth the saying of Solon, That euery well guy-
ded common wealth, standeth vpon two
feete, the one & the right foote, is the boun-
tiful-rewarding of those that haue doone
good seruice: the other the left foote, is the
punishment and correction of all disorder-
ed persons and offenders. What Prince
soever wanteth either this bountie in re-
warding, or justice in punishing, his com-
mon wealth shall alwayes be lame and hal-
ting, and the good deedes and seruice of the
subiectes, ought euermore to bee recorded,
and many times read to the Prince, and
the parties them selues continually to bee
examined.

Prouerbes of a noble bac

The Doctor.

IN this prouerbe the Marques sheweth by examples, that which he hath caught in the prouerbe before, and to this intent he bringeth in þ story of king Assuerus, which story is written at large in the Booke of Hester, which is one of the Canonicall bookes of the holy Scripture. Of which to make you here a shorte relation, you shall understand, that this Assuerus was one of the greatest & mightiest Princes that was in the world, and as it is written, was Lord of an hundred and xxiij. Provinces, who soke to wife Hester, a Jewish woman, and of the linage of the Jewes, whom hee very entirly loued. This Queene had an uncle with whom shee had been brought vp, called Mardocheus, who vsed to come dayly to the Court, to learne and vnderstande how the world went with the Queene his Neece: and as the story telleth, the Queene beeing so aduised by Mardocheus, did not discouer what country man he was, neither was it knownen that he was her uncle. This King Assuerus had one that was very great about him, called Haman, who bare all the sway in

in the Kings house, and as the whole company, aswell the greatest as the meanest, gaue honoꝝ and reverence to Haman, bee-
ing so commanded by the King, only Mar-
docheus would neither honoꝝ him, nor doe
him any ruerence, notwithstanding that
the Kings seruaunts had many times bla-
med him, for not honouring of Haman, nor
making obeisance to him, as the rest of the
Court both did, and the king had comman-
ded: and because they sawe, that he would
take no warning, they complained to Ha-
man of him: who casting his eye vpon the
Iewe, and perceiving plainly, that he vsed
no ruerence towardes him, conceiued a
great hatred against him, and for the dis-
pleasure that he bare him, devised howe he
mighc procure the destruction, aswell of all
the Iewes, as of Mardocheus, and there-
vpon tolde the King, that throughout all
his dominions, there swarmed a lewde and
a contemptuous kinde of people, beeing
authoꝝ of new sects and Ceremonyes, and
dispisers of his Maiesties lawes and ordi-
nances, which was a thing not before
seen, that such a kinde of people should be
suffered to live within his dominions, made

Prouerbes of a noble

humble request to the King, that hee mighte
haue licence and authoritie from him, to
destroy them, promising thereby, to bring
to the King's cosers, an infinite masse of
treasure. The King answeared him, that he
freely gaue him the treasure that he spake
off, and for the people, hee bad him doe with
them what he thought good, and gaue him
his ring from his finger, that he mght send
out letters, for the execution of his com-
maundement. Wherupon Haman in great
haste caused letters to be directed to all the
Prouinces and Cities within the Kinges
dominions, þ they should at a day appoin-
ted, set vpon the Jewes, and destroy them,
taking all their goods, and not leauing one
of thē aliue: which newes, when they came
to the earez of Mardocheus, were not very
pleasant vnto him: wherupon he hied to the
Queene, and perswaded her to goe w great
spede to the King, and to sue for pardon for
her wofal countrymen: which at the first she
refused to doe, by reason of a law, that if any
should presume to enter the Kinges cham-
ber, without licence or speciall commaun-
dement (except the King did holde out, in
igne of clemencie, the golde scepter that he
held

held in his hand) should presently dye for it. Notwithstanding, at the earnest request of Mardocheus, after that she & al the Jewes in the Citie had fasted three dayes & three nights, she got her to the king, whom when the King perceiued, in token of his fauoure towards her, he held foorth his golden scepter, and saide unto her, Queene Hester, What haue you to say to mee: Demaunde the one halfe of mine Empire, and I will giue it thee: Who humbly beseeched the King that it would please him & Haiman, to come to a Banquet that she had prepared for him, at which banquet she would declare what petition she had unto him. At the lacer end of the banquet, when the king had well fed, and demaunded of Hester what her petition was, promising that if it were the halfe of his kingdome, hee would presently graunt it: She aunswere, O King if I haue found fauour in thy sight, graunt me my life, & the life of my people, for both I and my people are betrayed and appointed to dye: if it had so been, that wee shoulde haue been sold for slaves, it had been farre more tollerable, and with my sorrowe I shoulde haue sacissled my selfe.

Prouerbes of a noble ~~wise~~

when the King had hearde her , hee was
greatly disquieted , and asked who it was
that durst presume to attempte so great a
matter, and what authoritie he had. The
Queene aunswered this great enemye. Of
me and my nation , is this Haman that is
heere present. Which when Haman heard ,
he was suddainely nipped in the head , and
as the King flang foorth in a fury, towards
the garden, Haman came to the bed where
the Queene sat, to beseech her to haue mer-
cy vpon him, because he perceiued that the
King was determined that hee should dye.
The King returning from the Garden, and
finding Haman vpon the bed , where the
Queene sat, supposing that he had been too
familiar with her , began to conceaue a
great hatred against him , and then some
that were aboute him , tolde him that Ha-
man had made a paire of Gallowes for
Mardocheus: wherfore he commaunded ,
that both he and his sonnes should bee han-
ged therevpon. Which shorly set downe ,
sheweth the meaning of this prouerbe, that
if Assuerus had not giuen eare to Hester ,
shewing him, þ Haman against all order of
justice had determined to destroy the people
of

and worthie Spanish souldier. 21

of the Jewes, he had vndoubtedly abused the sword, that he for iustice due did beare: & which he was bound as a King and a good Iusticer wel to vse. And into error had he fallen, & wished it streight vndone: so had the guilties creature died, that no offence had done. Which had been a great blotte vnto him. For as the ciuill law sayeth: It is a better deed to leaue a fault vnpunished, then to punish an innocent.

9

For verie seldome shalt thou finde
the absent to be cleare,
And guiltie seldome shalt thou see
the man that doeth appeare.
Heare well the cause, and sodainly
do no man thou acquit:
Yet take good heed that in thy pause,
thou vse both skill and wit.

The Paraphrase.

In this Proverbe, the Marques meaneth
to prooue by naturall reason, that which
in the other Proverbe he shewed by exam-
ple; and the reason why we seldome find the
absent

Prouerbes of a noble

absent to be cleare, and that we seldome
guiltie see the man that doth appeare, Is
because he that speaketh euil of him that is
absent, maketh his tale to seeme as true as
may be , and perswadeth him that heareth
him, to giue credite to his wordes, & though
perhaps some speake in his defence, yet the
partie that is absent, is alwayes thought
to be faultie : and so likewise of the other,
that the present is not founde to bee guiltie,
because he is able to answere to whatsoeuer
is spoken against him, and whatsoeuer his
aduersarie hath set downe for certaine, by
his deniall of it, he bringeth it to be doubted
of. And as Tullie in his new *Rethorike* say-
eth, If any man be accused of any crime
or trespassse, if he bee not guiltie, hee may
flatly denie it: and if he be guiltie, he may
alledge what great cause and reason hee
had to do, as he did, and so shal he cleare
himselfe of the fault that is laide against
him. And therefore it is a principal ground
in the lawes , that whatsoeuer is done in
judgement against him that is absent, if he
doe not absent himselfe upon contempt, shal
be nothing prejudicall to him: & the greate-
test barre that may be to anie processe that
is

No proceeding
against him
that is absent.

is brought, is to say, that he was not willed to appeare. And therefore when Adam offendeth, and God was to condemne him for his disobedience, and contempt: the Text sayeth, that the Lord called and sommioned him to answere (if any answere hee coulde make) for himselfe, when he sayde, Adam, where art thou? For the Lorde knew well enough, in what place he was, but because he should not say, that God had proceded against him, without hearing him, or calling him, being absent, & not contemptuous, he both called for him, & heard what he coulde say, and finding his answere not sufficient, condemned him, although he sought to lessen his fault as much as he could, when he said, The woman, that thou gauest me, gave me the apple that I ate. Upon this ground also stood Medea, (as Seneca in his v. Tragedie sheweth) in the speach that she had with king Creon, the father in law of Iason, that would haue banished her his realme: when she asked, for what cause and fault she should be banished? And that they ought not to proceede against her, without bearing her cause, affirming that shee was readie to proue her innocencie, and to purge

Prouerbes of a noble

A notable an-
swere of a
woman.

purge herselfe of any crime, that coulde be
layde against her. And because Creon ie-
sting at her, sayde : The pooze innocent
woman requireth to knowe the cause of her
banishment, meaning that she was so lewde a-
and so wicked, that her lewdnesse, and her
naughtinesse beeing so openly knowne, it
was not needfull to arraigne her, because
she was knowne to all men to bee guiltie.
She answered : If thou, being a King, ta-
kkest vpon thee to be a Judge, thou oughtest
to heare me : If thou take vpon thee to be
a tyrant, and an uniusc man, thou mayest at
thy pleasure take my life from mee. And
when the King would by no meanes be in-
created, but that she must depart his realme,
she made this notable conclusion : that who-
soever he be, that commaundeth any thing
without hearing of the partie, though the
thing be iust that he commaundeth, yet he
himself is uniusc in the commaunding of it.
And the reason of this notable saying of
Medea, is that which is before sayde, That
according to the lawes both of God, of na-
ture, and of man, no Judge ought to pro-
ceed against any man, without hearing the
partie: and the Prouerbe sayeth, You must
heare

e heare the partie, and giue no iudgement,
till you haue well weyed the matter. For
there must information be had, and p^roofe,
whether it be trueth, that the contrarie par-
e alledged, and the p^roofe and the witnessse
well examined by good foresight and ad-
uise: and this is it that of right ought to be
done in a case of iudgement, and one of the
greatest defeating^s, or annoyd^s, as the
Lawyers say, of any proces, is, if iudgement
haue been p^roued or done without delibe-
ration. And therefore the Proverbe sayth,
See that you take good deliberation in
iudgement.

10.

The deed tharts done by good aduice,
doth alwayes firmly stand,
And seldome seene to craue amedes
at any second hand.
Be ruled by counsaile cuermore,
whatsoeuer thou dost intend,
And from thy side let never goe
thy faythfull aged friend.

The Paraphrase.

The Marques in this Proverbe conclu-
deth two thing^s. The first is, che effect
that

Prouerbes of a noble

that followeth, when a thing is done with
good deliberation, and brought to passe by
good aduise and counsaile : the seconde is,
whose aduise and counsaile in our doings we
ought to follow. Touching the first, Solo-
mon in his *Prouerbes* saith, The determi-
nations of a man neuer come to good,
where counsaile is not afore had. The de-
uises that are executed by good aduise,
are alwayes perfect & good. And Seneca
saith, Do al thy things by good aduise, &
thou shalt neuer repent them. For a man
not taking counsaile nor aduise in that which
he intendeth, it is not possible for him, that
he should foresee the errours that he shal fal
in. And falling therein, for want of good
foresight & counsaile, it must needes be, that
he must repent himselfe, and say, I had not
thought so great a mischiefe woulde haue
folowed. And as Valerius writeth, that
Scipio of Africa was wont to say, It was
an euill fauoured, & a shameful thing, for
a man in any matter (especially in such as
belong to a man of warre) to say, I would
not haue thought it. For such things as
are to be done with the sword, ought well to
be thought of before. For the errours that in
warres

warres are committed, can never, as Scipio saith, be amended. And as Vegetius in his booke that he made *Of the knowledge of the Warres* affirmeth, There is no other reason to be yeelded why the Romanes did subdue the whole worlde, & conquered wheresoever they came, but because they did al that they did by great deliberation & advise, being verie skilfull & well trained in such things as belonged to the warres. For what (saith he) was a handful of poore Romanes to the infinite numbers of the Frenchmen? or what could so slender a power preuaile against the great forces & puissance of the Germanes? Certaine it is, that þ Spaniards were more in number, and of greater strength & force, then were the Romanes. They were alwayes behind the Africanes, both in wealth & policies. And no man doubteth, but the Greeks were farre beyond them in grauitie & wisdom. Yet alwayes did the souldier of Rome preuaile, because of his skill, being continually trained & daily exercised in the warres. For there could nothing hap in any skirmish or battell, wherew^t they had not long time afore been acquainted. Certaine it is, as the Proverb saith, þ that which is done by deliberation, cometh not to craue amendment at

The skill of the
souldier the on-
ly aduaunce-
ment of Rome.

Prouerbes of a noble

at the second hande, and that from this counsaile and advise, the olde stager ought never to be shut out. For as Aristotle sayth in the first of his *Ethickes*, The yong man by reason of his small experience, can haue no great knowledge in anie matter, and therfore not able to giue anie good counsaile. And beside in his booke of *Rethorike*, In mans affaires and actions, the thinges that haue passed, be comonly like to the thinges that after happen: and as the young man hath had no experience of such thinges as haue happened before, so can hee never bee able to iudge of the things that shall after fal out, & therefore the auncient i[n]e are alwayes able to giue better counsaile. And therefore Roboam the sonne of Solomon, for taking the advise of yong men, and refusing the olde and expert fellowes, did verie worthily forgoe tenne parties of twelue, of his kingdome, as shal hereafter be more at large declared. And though young men are by reason of strenght and lustinesse, more able and fitte for the fight, than are the olde men: yet as Tullie in his booke of *Age* saith, The great and notable exploites are never done by force,

force nor agilitie of body, but by coun-
saile, auuthoritic, & secrecie. And among
the principal causes that we reede, why
Alexander had alwaies the victory and the
better hand, it was the chiese, that he went
alwaies accompanied with graue & aunc-
ient counsellours. For as Trogus Pompei-
us in his eleventh booke writeth, That A-
lexander whensoeuer he was in any iour-
ney of great daunger, he neuer called to
counsel, nor made priuie to his doinges
the young and lusty Gallantes, but the
olde expert souldiers, that had folowed
the warres with his father, and with his
vnkle, whom he vsed not so muche for
souldiers, as for gouernours. And it is
saide that those whom he put in his ba-
tailes, were commonly of the age of three-
score yeeres & upwarde, to the entent that
none of them should thinke to run away,
but to ouercome, and trusting more to their
handes then their feete, shoulde set their
whole mindes vpon the victory. And when
divers of his old souldiours desired him,
that they might depart, to rest and refreshe
them selues, offering him their sonnes, that
were young and lustie to serue in their pla-

Prouerbes of a noble

ces. It is saide that he answered, I had rather to haue about me the well experienced grauitie of aged men, then the frowarde-nesse and vnaduised rashnesse of young men. And thus did Alexander attaine to whatsoeuer he desired, and was in all his doinges, honourable and vertuous, because he never suffered, as the Prouerbe sayeth, The olde man to depart from his side.

II

So long the common wealth of Rome
Did florishe strong and glad:
As they their aged senatours,
At home in honour had.
But when that Tirantes once began,
To rule and beare the sway,
They never any conquest made,
But lost from day to day.

The Paraphrase.

In this Prouerbe the Marques sheweth, and prooueth by good example and greate experience of thinges before passed: That which before he declared, that as long as the Romanes gaue credit to the aduise and counsaile of their aged Fathers

thers, so long they prospered, and did well: and when they once ceased so to doe, their honour presently ceased and came to noughe. They were gouerned in those dayes by a certaine companie of men called Senators, which woord and name commeth of the Latine woord Senex, which signifieth aged. In what sorte and by what meanes the Romanes prospered, is plainly declared by Iudas Machabee, in the first boke of the Machabees: where he saith, The Romanes by their wisedome and sober behaviour possessed the whole worlde, and ouerthrew the Princes that rebelled against them, and made Tributaries Galacia, and Spaine, subdued and overcame the king of the Persians, and Antiochus the king of Asia, hauing in his company a hundred and thirtie Elephants, sacked al their cities, and made Tributarie unto them all their Dominions, and broughte into subiection al the countries rounde about them, as wel farre as neare: So that their very name was a terror to all that hearde of it. And the only cause of this their prosperite, was the great wisedome and foreslighe, the which they had,

Proverbes of a noble

and the great loue that they bare to their
country, they were gouerned by threē hun-
dred and thirtie Senatours, which every
were elected one to haue the chiefe aucoſ-
tie: amongst them there was neither enu-
nor ielousie, and therefore saith the booke,
The Romanes prefer the com-
mon profitē be-
ſore their own. **Iudas the Machabee**, did enter frenſhip,
and make a perfect league with them.
For al their studie & care was to maintaine
their comon welth, not haſing any regard
of any priuate comodicie: For as Tullie ſai-
eth, Two things they ought to doe, that
wil profitē their country. The firſt is,
that leauing apart al priuate commodi-
tie, they bestowe all that that they do vp-
on the comon wealth. The ſecond, that
they be not forward in ſome one thing,
and backward in an other. And whileſt
the Romanes obſerued this order, their
common wealth increased ſtill greater and
greater, according to the ſaying of Cato,
whofe wordes are wiſeſſed by Saint Au-
gustine, in the ſeuenth booke of the *citye of*
God, the. ix. Chap. Doe not think: (ſaith
Cato) that our forefathers brought the
common wealth of *Rome* from a ſmall
thing to be greate, only by the ſwordes.

ſor

For if that were the matter, our company at this time is greater, our souldiers more in number, and our furniture a great deale better. D.3. bearc No, it was other matters that aduaunced our auncestours, whereof wee be cleane without: they being at home, were alwaies careful for matters abroade, that made the Romanes to floore. and to floore. gouerned uprightly and iustly, their hartes were alwaies free, and were continually faithful counsellours, they were neither entangled with riot nor vices, but we by our disordred lustes, haue brought our common wealth to be poore, & our selues to be riche. The offices and rewardes that were to be giuen, as recampenses, and the encouragementes of vertue, are solde for money, or geuen for fauour. Our auncestours to enrich the common wealth; D.3. bearc & make themselves poore: But in these corrupt times of ours the case is quite altered: The treasures of our owne common wealth are small and poore, & we our selues are become wealthy & rich, which is a thing most monstruous, and the onerthowe of all goodnesse. In whiche saying is verifid and concluded whaisoever is contained in this Proverbe: When Tirants once began to rule and

Proverbes of a noble *orribilis*

beare the sway. Which Tirants be those,
that more regarde their owne private com-
moditie then their countries, they not on-
ly ceassed their conquestes, but shortly losse
that, which they had wonne.

The second Chapter.

of Knowledge and Wisdom.

Apply thy selfe with all thy force,
Some knowledge to attaine;
Procure the same with studie great,
With diligence and paſſe,
But ſeeke not to be learned thou,
For fonde defire of praife,
But ſkilfully to repreſende
The vnfkilful ſinners waies.

The Paraphrase.

The Marques in this Proverbe shew
welch, with what care and diligence
we ought to seeke for knowledge
and furthermore, to what ende we
ought to traueyle and seeke for it. For as A-
ristotle in a boke that he made of the Soul
saith,

saith: Our soule or minde at the time of our birth, is as a blanke, or a cleane peece of paper that hath nothing vpon it, but is ready to receiue any perfeccnesse, knowledge, or maners and therefore if it so be that: the very perfection of the soule, is knowledge. the Marques doeth to good end admonish and exhort vs to seeke for this knowledge, by al the meanes that we may. Cato saith, Seek to get knowledge or Art: For when fortune is fickle & wil faile, yet Art and science wil never forsake thee. And therefore it is written in the sixth booke of Polycrates, That the Emperour Octavian, as great a Prince as he was, caused his children to be so brought vp, that if euer fortune shoulde faile them, yet they shoulde haue a meanes to get their living. And therefore he caused his sonnes to be trained vppe in knowledge of the warres, to learne, to runne, to leape, to swimme, to caste the dart, to throw the stone, both with the hand and with the sling, and his daughters to woork all maner of linnen woorkes, and woollen woorkes: So that yf euer it shoulde chaunce them to fall into pouertie, they shoulde yet be able with their handes

D 4. to ges

82 Prouerbes of a noble

Learning to
what end it
ought to be
sought.

to get their living, and the Prouerbe saith
more, That a man ought not to seeke
learning for fonde desire of prayse,
but skilfully to reprehende the vnskilfull
sinners waies, For the intences of suche as
seeke to be learned are diuers: Some, to
the end they might be counted wise & great
learned men, and for suche reputed and
comended in euery place, not for any good
that they meane to do to others therby: and
the ende of this is vanitie: Others, not for
to doe anye good withall, nor for any desire
of praise, but for their owne pleasure: the
ende of whiche is foolish curiositie. Some
againe seek to be learned, to come to riches
and promotion: the ende whereof is cou-
tousnesse: Others seeke to attaine to know-
ledge, to profite & benefite their neighbours
withall: And the ende of that is charitie:
Others to be instructed and edified them
selues: And the ende of that is wisedome:
And these two last be they, that seeke not to
be learned for vaine glory, but to be skilfull
reprehenders and admonishers of others.

By learning shalt thou vnderstande,
What God hath doone for thee:
And what he dayly bringes to passe,
For all in eche degree.
And howe to loue and honour him,
This dreame forgotten quite:
Whereof within a litle time.
Thou shalt forgoe the sight.

The Paraphrase

Here doeth the Marques declare
what profite & commodicie commeth
by knowledge, saying, that by learning we
come to knowe what GOD hath doone,
and what he doeth for vs. The knowledge
whereby we may knowe GOD, and what
he hath doone for vs, is to be had by peru-
sing the olde and newe Testament, wherin
we shall finde, how God is the creatour
of al the whole worlde and how he created
it only of his owne goodnesse & mercy, and
how he hath givien vs lawes and commanda-
gements, by the which we may serue and
obey him, & that though a man haue of long-

Prouerbes of a noble

time liued vertuously and godly, yet if in
the ende he offend God, and die without
repentance, that God wil never remember
his righteousnesse nor good life, that went
before: Againe, yf a man hath been a gree-
uous sinner all his lyfe time, and yet in the
ende repent and turne vnto G D D, and
die with vnsaigned repentance, the mer-
cifull Lorde will never lay to his charge
any sinne that he hath committed: Accor-
ding as the Prophet Ezechiel from the
Lordes owne mouth testifieth, We shal al-
so therein see that all the race and posterite
of man, for the offence of our first facher
Adam, are adiudged and condemned to e-
uerlasting damnation: And howe G D D,
for the great loue that he bare to man-
kinde, hath sent his only begotten sonne
Jesus Christ, to take our flesh vpon him, &
to suffer most cruel death for our saluation:
And to pay, as Esay saith, The price of our
redemption. Also by the Scriptures wee
know, what other benifites soever the Lord
hath doone for vs. Beside, the scripture tra-
cheth vs how we ought to loue God with al
our hart, with all our minde, & with all our
forces, & that we ought rather to die a glo-
rious

rious death, then to offend him with a sinfull life: & this he meanech when he saith, The dreame is forgotte quite that soone thou shalt forgoe. For our life is compared to a sleepe, which we shal leaue before we be aware, as Innocentius saith in a booke that he wroote of the wretchednes of the state of man, where he hath these words: Tel me my brother, what goodnesse doest thou finde in these worldly delights: What doeth thy glory profit thee: What doeth thy pleasures availe thee: These be not they that can deliuer thee from death, nor defend thee from the wormes: For he that late was lustie and glorious in his Pal-lace, lieth nowe dead and stinking in his Sepulchre: he that late was tickled with the delights of the bed, lyeth nowe toerne a sunder with the wormes in his graue What meanest thou to be prouide, being but wormes meate and ashes: Why moylest thou for riches, that shall shortly be distributed to the poore: As the Prophet saith, They slept their sleepe, & those that were lately riche, haue nowe nothing in their handes. There true wisoome, knowledge of God, and skill in the scripture, bringeth vs to this understanding.

The vanitie
and miserie of
this life.

The great
good that com-
meth by rea-
ding the scrip-
tures.

by

Proverbes of a noble w^m bas

by this a man knoweth how to serue God,
not regarding this transitorie life, whiche
passeth as a sleepe or a dreame.

14.

To Gentlemen it doeth belong,

To knowe the artes diuine,
Where knowledge chiefly florisheth,
And learning best doeth shine,
Assuredly he well deserues
To haue the vpper seate,
That garnished with wisedome is,
And deckt with learning great.

In this Proverbe the Marques sheweth
what maner of men ought to seeke for
learning and understanding, and for the
better understanding heredes, we must con-
sider, that there be artes Mechanicall and
arts Liberal. Artes Mechanicall are those,
that are vsed by men of base condition, as
Shoemakers, Taylours, Carpenters,
Smithes and all other that are handicraf-
tesmen: Artes Liberal are those learnings,
and sciences, wherunto liberal or free men,
that is, noble men or Gentlemen applicie
them

them selues, as þ seuen Liberal sciences, & therfore they are called liberal, or free, that bestow their time in these knowledges, because they be not of base minde nor estate, neither are they subiect or bounde to any vyle occupation: And therfore in the olde time there were none brought vp in learning, but onely the children of noblemen and Gentlemen: and therfore saith the Proverbe, To Gentlemen it doeth belong, to know the artes divine, That is to say, to such men as are of good estate and condition. Traian (as Policrates in his sixt booke writteh) who was a Spaniarde and Emperour of Rome, in a letter that he writteh to the Frenche king, perswadeth him, to bring vp his children in the knowledg of the liberall artes, saying, that a king without learning, is like an Asse with a crowne, & therfore the kinges and Emperours in the olde time did commit their children to the best learned men, that they coulde get. Traian was brought vp with Policrates, The emperor Nero with Sene-
ca, & great Alexander with Aristotle. To whom (as Policartes in the foysaid booke saith) King Phillip vpon the birth of his sonne

Prouerbes of a noble

The diuersitie
betwixt the
learned and the
ignorant.

sonne Alexander wrote his letters in this
sort: Phillip the king, sendeth greeting to
Aristotle the philosopher. I understande
that I haue a sonne borne, for which I
geue thankes to the Gods, not so much for
his birth, as that he hapned to be borne in
thy time, by whom I trust to haue him so
brought vp, that he shalbe worthy to suc-
ceede me in my kingdome and dominions.
The Prouerb saith further, That he deser-
ueth preheminence, that is garnished
with wisdome and learning. And assured-
ly looke what difference there is betwixt
perfection and imperfection, and betwixt
darknesse and ligh, so great is the diuersity
betwixt a learned man and an ignorant, &
because we shold understande what great
honour he deserueth that is beautified with
learning and wisdome, both Daniel in
his seconde vision, and S. Ierome in his
preface to the Bible doe witnesse, that
the learned and the wise shall shine, as the
brightnesse of the firmament, and chose
that haue instructed many in godlynesse,
shall glister like the starres for euer and
ever. And therfore great preheminence
doeth he deserue, that is garnished with
wisdome

15

The head and spring of goodnesse al,
 Is wisedome, that doeth shewe
 The meanes for to discerne the trueth,
 And vertue pure to knowe.
 Who so beginneth in his youth
 In vertue to delight,
 No doubt, but when he comes to age,
 Will leade his life aright.

The Paraphrase.

In this Proverbe the Marques sheweth
 That one of the principall causes of wisedome
 and knowledge, is to feare God, as
 Salomon in his proverbes saith, The begin-
 ning of wisedome, is the feare of God,
 and wisedome & knowledge the foolish
 doe abhorre, and therfore he saith, That
 wisedome is more woorth then the wea-
 pons of the mightie, of greater value then
 precious stones, & more fine then pure gold.
 For by wisedome we are able to discerne
 betwixt good and euill, betwixt vertue
 and

26. Prouerbes of a noble

and vice, to which ende leauing to speake
of the doctrine and rules of the holy
Scripture, wherby we are taught to flee
from all sinne and wickednesse and to em-
brace and followe vertuousnesse) Aristotle
hath written three bookes: In the one of
them he enreatech of the rules and orders
that are requisite for the guiding of a coun-
try and citie, which booke is called the
Politiques: In the other he sheweth howe a
man ought to governe his house, his wife,
and his children, & this booke is called the
Aeconomikes. The thirde, teacheth how a
man shoulde governe him selfe, whereto
there is a medlie of rules & obseruacions,
by which a man may knowe the vertuous,
and discerne and seuere them from the vi-
ces. And specially in this booke he shew-
eth, that all maner of vertues are gotten
by vse and custome, and that a man
by vsing a longe time to live vertuously, is
commeth at length to bee naturall unto
him, and althoough a man be naturally
enclined to vice, yet yf he accustome
him selfe to vertue, he shall leaue his
euill inclination and become vertuous.
And this is it that the Prouerbe sayeth,

Who

Who so beginneth to liue well in his youth, it is a signe that he shall not doe amisse in his age. But it is not one vertuous act alone, that can be called a beginning, as Aristot. saith, no more then can one swallow shew a spring. And the greatest presumption by which we may conjecture (as Aristotle in the second of his *Ethickes* sayeth) whether a man shall proue vertuous or no, is the pleasure or the heauinesse that he taketh in his well doing. For if he be ioyfull, & take delight in the vertuous actes that he doeth, it is a token that he wil proue well in his age, and be verie vertuous. But if he goe about them, with an euill will, and seeme to take no delight therein, it is a signe that his vertues will not long endure. And therefore as the wise man sayeth: By the pleasantnesse and heauinesse of a child in his youth, we shall easily ghesse what he will be in his age.

16.

That most renowned Solomon
for wisedome chiefly sought,
Whereby his Empire and his state
to order good he brought.

E

He

Proverbes of a noble

He gouernd of himselfe alone,

and neuer did debate,

Nor counsaile callde for anie thing,

that longed to his state.

The Paraphrase.

As it is written in the thirde Booke
of the Ringes, Solomon the
sonne of Dauid, after the death of his fa-
ther, was chosen to be King. And the first
thing that euer he did, because he would lay
a good foundation, he went to a hie Moun-
taine, that was neare about him, called Ga-
baon, to offer sacrifices to the Lord. And
that night the Lord appeared to him in
his sleep, and said unto him, Ask what thou
wilt, that I may give it thee. And Solo-
mon sayd. Thou hast shewed unto thy ser-
uane Dauid my father great mercie, in
that thou hast giuen him a sonne to lie vpon
his seate, and to succeede him in his king-
dome: And now, O Lord my God, it is thou
that hast made thy servant king, in stead of
Dauid my father, and I am but yong, and
know not how to goe out and in, and thy ser-
uante is in the middest of thy people, which

thou

thou hast chosen, and verely the people are so manie, as can not be talde, nor numbered for multitude: Give therefore vnto thy servant an vnderstanding hart, to iugde thy people, that I may discerne betwixt good & bad. And this pleased the Lord well, that Solomon had desired this thing. And God saide vnto him, Because thou hast asked this thing, and hast not asked long life, neither hast asked riches, nor the soule of thine enemies, but hast asked vnderstanding and discretion in iudgement: Beholde I haue done according to thy petition, for I haue giuen thee a wise & an vnderstanding hart, so that there hath been none like thee before thee, nor after thee shall anie arise like unto thee. This storie serueth here for this Proverbe, that sheweth, how Solomon sought chieflly for wisedome, by which withoute debating of anie matters, or calling of any counsaille, hee was able sufficiently to gouerne his kingdome and dominions.

17. 11. 10. If thou be eloquent, great praise
-riu: thereof to thee will rise,
9. But much more commendable it is
who to be discrete and wise.

44 Prouerbes of a noble

For he that wisedome hath, will all
his life obedient be
Unto the rules, he learned hath
in sweete Philosophie.

The Paraphrase.

The Marques here sheweth in this
prouerbe, what is the marke that a
man ought specially to shoothe at, and sayth,
that although it be a goodly thing for a man
to be eloquent, and to haue a good tonge,
yet it is a great deale more worthie praise,
to be wise. Eloquence is a fine and sweete
kynde of speaking, by the pleasantnesse
whereof, it draweth men to the opinion of
the speaker: The figures, and rules where-
of are set fforth by Tullie in his *Rethorike*:
And if this eloquence be ioyned with wise-
dome and knowledge, it is a speciall orna-
ment: but if a man haue more wordes then
wit, he shall be counted a vaine tangler and
a pratteler. And therefore sayth Tullie,
That farre better is wisedome voyde of
eloquence, then foolish pratteling with-
out discretion. Wisedome among all the
moral vertues, that Aristotle in his *Ethicks*
increaseth

intreath of, is the most principall vertue, or rather, as he saith, the onely vertue, meaning that all the vertues are chaine'd and linked together in one. And therefore the Philosophers commonly say, that whosoeuer hath one, hath al. For if he haue one vertue, he must needes haue wisedome thorowly, he that hath wisedome thorowly, hath all vertues: therefore hee that hath one vertue, hath all vertues. Wisedome, as the Philosophers say, consisteth of three partes: the first is memorie, to remeber such things as hath passed: the second knowledge, to know such things as are present: the thirde, prouidence, to foresee such thinges as are to come. And he that hath these three partes, may be counted wise, and a seruant obedient to morall Philosophie. For as I sayde before, wisedome containeth in her selfe all morall vertue: And as Aristotle sayeth, It is a thing vnpossible for a man to bee wise, and not to be good. And therefore the Proverbe sayeth, The wise man is all his life obedient to morall Philosophie.

18

Roboam being one that had
no skill, but did assay,

C 3

In

Prouerbes of a noble
In euerie thing to striue against
the streame, did soone decay.
For vexing and molesting of
his subiects kept in thrall,
Whē least he look'd for such a change,
they quite forsooke him all.

The Paraphrase of the Marques.

Roboam was the sonne of Solomon, and King of Israel, who after his fa-
thers decease, did use such tyrannie ouer his subiectes, that verie woorthily hee was de-
prived of the moste parte of his govern-
menc.

The Doctor.

To prove the harmes and mischiefes, that he that wanteth wisedome runneth into, the Marques here bringeth in the Storie of Roboam, the sonne of Solo-
mon: Of whom it is written in the thirde Booke of the Kings, that after the death of Solomon, the people assembled to-
gether to make him King, and spake unto
him, saying, Thy Father made our yoke
griuous, nowe therefore make thou the
griuous

grieuous seruice of thy father, and his hea-
vie yoke, that he put vpon vs, lighter, & we
will serue thee. And hee sayde vnto them,
Depart yet for the space of three dayes, and
then come againe to mee. And the people
departed. And King Roboam tooke
counsaile with the olde men, that stooode be-
fore his Father, while hee yet liued, and
sayde, What counsaile giue you, that I
may haue matter to answe this people? And
they sayde vnto him, If thou be a ser-
vant to this people this day, and folow their
mindes, and answe them, & speake gently
vnto them this day, they wil be thy seruants
for euer. But he forsooke the counsaile that
the olde men had giuen him, and called vnto
his counsaile yong men, that were growne
up with him, and waited on him, & said vnto
the. What counsaile giue you, that we may
answer this people? And the yong men, that
were growne up with him, answered him,
saying, Thus shalst thou say vnto the peo-
ple: My little finger shall bee weightier
then my fathers whole bodie, and where as
my father did lade you, and put a grieuous
yoke vpon you, I will make it heauier. At
which words the people greatly disdaining,

38
Prouerbes of a noble w^m bns
ten tribes of them presencyly forsooke him,
and chose Ieroboam for their king. Where-
by is concluded, that Roboam, because he
was not wise, nor aduised, nor carefull to
preuent such mischiefs as might happen,
uershooting himselfe shamefully in his foo-
lish answere, was woxthily forsaken and re-
jected of his people: as is mentioned in the
Prouerbe,

19.

My sonne, serue God with all thy heart,
for why, his wrath from hie
Doth fall, and whiske through all the
in twinkling of an eie. (worlde
For when he list, he casteth downe
such as he blessed late,
And doth aduaunce the godly man
to great and hie estate.

The Paraphrase.

The Marques sheweth in this Pro-
uerbe the profite and commoditie that
commeth of seruing and fearing God, and
the hurtes & inconueniences that followe to
such as offend him according to the dayly
lessons

lessons of the church. The soueraign power of God is shewed, in casting downe the mightie out of their seate, which are those that heape to them selues his displeasure, and in exalting the humble and the meeke, which are those that feare him. Soz as David in one of his psalmes sayth: The Lord throweth downe one, and lifteth vp another, for the vessell is in the hand of God: And of such as serue and feare God, he sayth, I haue not seene the iust forsa-ken, nor his seede begging their breade: And of those that offend, and fall into his displeasure, he saith, I haue seene the wic-
ked in prosperitie, and flourishing like the Cedars in Libanus, and within a while I went by the place where he was, and beholde, he was perished, and not to be seene. And therefore well saith the Pro-
uerbe, The Lord bringeth the mightie to the ground, that offendeth him, & pro-
uoketh his displeasure, & aduaunceth to honour the poore man that feareth him. And vpon this is the whole Scripture in a maner grounded: that is to wit, that God promiseth everlasting ioy, & sufficiencie of worldly goods to all those that serue him,

E.5, and

Proverbes of a noble
and eueraling destruction both of life and
goods, to those that offend, and prouoke his
wrath.

20.

Be conformable to the time,
and season that dooth fall:
For otherwise to be, is cause
of griefe and losse of all.
Abhorre presumption as a mon-
ster and an enemy
To knowledge, that is onely light
and lampe of magestic.

The Paraphrase.

I Tis written of Dauid the King, that for
feare of falling into the hands of Saule,
he fled into an other countrey neere adioy-
ning, where they well vnderstood that hee
was anointed king ouer Israel: And when
they had taken him, and brought him be-
fore the King of the countrie, whose name
was Achis, because they shold not detaine
him in prison, nor gratifie Saule with the
deliueray of him, hee sayned him selfe to bee
mad,

mad, and wryed his mouth, as one that had
been possessed with a spirite, and fomed at
the mouth: & this was counted for a great
wisedome and discretion in Dauid, because
he framed him selfe according to the time
and season, whereas if he had doone other-
wise, he had cast away him selfe. And Cato
saith, That it is a great pointe of wise-
dome, to counterfaite follie in some
place: and in an other place, It is good for
a man to seeme half out of his wit & en-
raged, when time and reason requires.
As Aristotle in his third Booke of *Ethicks*
witnesseth, where he speaketh of *Fortituder*
At some time againe it shall behoue him
to shew him selfe to be humble and meeke,
yea and also fearefull, as Aristotle in the
very same booke witnesseth. The like is to bee
obserued in the vertues of Temperaunce,
Liberalitie, and all other vertues, in know-
ledge of which circumstances, Wisedome
both chiefly consist. Againe the prouerbe
saueth, That a man ought to abhorre pre-
sumption, as the enemy, and contrary
to the cleare Lampe of Knowledge.
Wherupon Sainct Hierome in one of
his Epistles witnesseth after this sorte.

Amongst

Prouerbes of a noble

Amongst all other things, that the Romaines wisely devised, this was one, That whensoever any of their Captaines returned with victory to Roome, least he shoulde be pust up with pride and bainglory, for the worthynesse of his person, or brought into a fooles paradise, forgetting himselfe, for the great honor and triumph that was done unto him, they thought good, that as they honoured him three maner wayes, for the ouerthowe that hee wan: so the selfe same day, to make him remember him selfe, and to let fall his Pacockes taile, they likewise dishonored him with thre notable dispights. The honor (which was doone to all conquerours) that they did unto him was in thre manners: The first was, that all the people of the Citie, came out to meete and receive him, with great ioy and gladnesse: The seconde, all the Prisoners that he had taken, went before his Chariot, with their hands bound behinde them. The third, they put vp on him a shre of the God Iupiters, and set him in a Chariot of Golde, which was drawn with fourte white Horses, in which sorte they caried him to the Capicoll, with great honor, ioy, and shewes of the people.

And

And with these three sortes of honor, they ioyned these three reproches, to the end hee shoulde not waxe proude nor insolent. The firste was, they placed by him cheeke to cheeke, a ragged and an vnseemely knake: and thus they did to signifie, that any man though his state were never so base nor miserable, might by vertue attaine to the like honour: The second, this beggerly companion, did nowe and then buffet him, to the ende, he shoulde not be too proude of his honour, and ever as he strake him, badde him to remember that hee was a man, and shoulde dye: The thirde dishonour was, that it was lawfull for every man to give him the shamefullest woordes they coulde devise. And this the Romaines did as I saide before, to the ende the Conquerour shoulde abhore presumption, which is the aduersarie of the Knowledge, that cleare and comfortable light.

21.

For time is it, that all things makes,
and time doth all things marre:
And when dame Fortune pleased is,
such things as hurtfull are,

Fall

Fall out to our commoditie,
and many times doe please:
While such things as cōmodious are,
doe turne to our disease.

The Paraphrase.

This is the onely difference betwixt
everlasting thinges, and transitory
thinges: The everlasting thinges, endure for
ever: the transitory thinges, as with time
they come, so with time they decay, & there-
fore in the proverbe before, the Marques gi-
ueth vs aduice, and exhorteth vs to bee con-
formable to the time & season: And that rea-
son that maketh him so to say, is, that as a
thing is in one time wrought & done, so is it
in an other time undone & destroyed. For as
Solomon in his *Eccleastes* saith, There is
a time to be borne & a time to die, a time
to build, & a time to pluck downe: neither
ought we as þ proverbe saith, to be offended,
if things fal not out according to our desire,
for when it pleaseþ Fortune, such things as
seeme displeasant unto vs, shall redound to
our commoditie. For the better understand-
ing wherof, we must consider what is the
true signification of this word (Fortune) of
which

which there be many & sundry opinions. For some, those þ be heachen people, as Boetius in his first booke *Of Consolation* saith, will needs haue this Fortune to be a Lady, and a great goddesse, vnder whose gouernment and at whose dispositiō, are all the treasures and riches of the wold: & farther they say, that shee hath all maner of persons in the wold vpon a wheele, & that her condition and nature (for she is a woman) is, neuer to be long of one minde, but sometime of great and honourable personages, to make poore and miserable creatures, & againe of vgoze & miserable caitives, to make hye & migh-
tie þrinces, stil whirling about her unsted-
fast wheele, as pleaseth her. Aristotle hath
also the like maner of speach in his Booke
Of good Fortune, where he affirmeth, that
there are diuers & sundry opinions ab-
hout Fortune. But all their opinions are
farre differing from our Christian fau-
þor as Boetius in his firsste Booke *Of
Consolation*, And Saine Augustine in the
fourth Booke *Of the Cite of God*, doe
writte, this Fortune & destinate, are no other
things, then the þrouidence of God, & ther-
fore to speake like a good Christian þat
which

•Prouerbes of a noble man

which the Prouerbe heere saith; When as it pleaseth Fortune, &c. is as much to say, as when it pleaseth the prouidence of God, the thinges that bee hurtfull vnto vs, shall turne to our profit, and such thinges as are profitable, to our hure and destruction. Whereof there is a very good example in the holie Scriptures, in the first Booke of Moses, where it is written, that the Children of Iacob, for the malice that they bare to Ioseph their brother, threw him into a deepe pitte, and after solde him to certayne Merchantes, who solde him to an officer of King Pharaoes, that vpon the vniue
accusation of his wife, kepte him a long time in Prison, from whence hee was sent for by King Pharao, and after that hee had declared the meaning of his dreame and foreshewed the commynge of the deare and the barren yeares, he was made the greatest man aboute him, which was the cause that the patriarch Iacob with all his house escaped the great famine, & came to liue honourably in Aegypt and thus did it please fortune, that is to say, God, that the hurtfull thinges, that is, the imprisonment of Ioseph, and all the other harmes and mi-

series

and worthy Spanish souldier. 41

series that he sustained, should turne to the
profite of himself, his father, and his bre-
thren. So likewise doe the thinges that
appeare good and profitable, many times
fall out to bee hurifull and euill vnto vs, as
to haue great store of monie, is a profita-
ble thing, and yet it often falleth, that their
throates are cut for it, that haue it: and so do-
eth a profitable thing become hurifull.

22.

My sonne, the wiseman and his life,
Still set before thy face:
And speake no euill of thy Prince,
in anie secret place;
Looke that thy young & iudgement
such nets do warily shun: (both
For why, the very walles them selues,
will witnes what is doone.

THE Marques in this Prouerbe
sheweth, that if a man be not able of
him selfe to rule and order his life, hee
should seeke out, and set before his eyes,
some wise and notable man, according to
whose

Prouerbes of a noble w^m b^m

whose doing s he shuld in every point framme
his life, as Seneca wryteth to Lucilius, & it
is one of the chiefeſt leſſons that hee could
deuise to giue him, for the framming of his life
a right. He willeth him, that he shuld alwaies
imagine him ſelue to b̄e in the preſence of
ſome good man, for exaſple ſake either
Cato b̄i Lelius, for either of them were both
vertuous & wile: and that he ſhould framme al
his thoughts, and direct all his deedes, ac
cording to the life and vertues of them, and
ſo ſhould he never do amifle, and this is it,
that is ment in y prouerbe, Follow the wile
man and his lawe. The lawe of the wileman
is his diſcretion, for as Aristotle ſaieth,
The iuſt and the vertuous man is a lawe
v̄to him ſelue, for hee meaſureth the
tyme, & diſpoſeth his thiſgs, according
as the tyme and reaſon doth require. And
the Prouerbe ſaieth more, Speake thou no
euill of thy Prince: according to the do
ctrine of the Apoſtle Saint Paule, We are
bound to feare God, and to honour the
King. We ought to ſerue the King as our
natuſall Lord, and wee offend God grei
uand, in diſobeying of him: In ſo much
as ſome Docctors of lawe are of opinion, that
a legi

who

whoever obeyeth not the Kinges commandement findeth deadly , according to that is written in the second of the Kings, Hee that obeyeth not the Princt, shall dye for it. And therefore as it is a grieuous and greate sacrilege , to blaspheme the name of God: so is it a damnable and horrible offence to speake euil of the King: and against such as shall so offend, it is very well provided , bothe by the constitutions of the Emperours , and by the lawes and statutes of Spaine.. And the Marques sayeth, That wee ought not onely to forbear to speake euill of the Prince abroad and in company , whereby it may come to his eare , but also wee ought not to do it in secrete . For Solomon sayth in his Proverbs. Speake no euill of the Prince in any wise, for if thou doest, be sure the ^{The Prince} ~~not to be euill~~ ^{spoken of.} verie birdes of the ayre will disclose it.

The Byrdes of the ayre, as some Doctorres teache , are the Spyrtes and Diuelles , according to the saying of our Lorde and Sauiour in the Gospel, where bee telleth the parable of the seede, that fell by the highe waye, and the Byrdes of the ayre devoured it. The

22
Prouerbes of a noble w^m bo^m

The birdes of the Aire saith our Saviour,
are the lewde and wicked sp[irit]es, that take
out of the heart of man the w[ord]e of God.
And in this sorte is the aforesaide allegati-
on to be vnderstoode, that the birdes of the
aire will discouer it, that is to say, the wic-
ked sp[irit]es, who shall reueale the treason
that thou haste spoken in secret; and this is
it, that the Prouerb meaneth, when it saith,
The very walles will witnes beare.

23
The third Chapter

of Justice.

23.

From Justice see thou varrie not,
for duetie, loue, nor feare:
Let no good turne at any time
procure thee to forbearc.

Or for to swarue in any point,
from sentence iust and right;

In giving dewe correction to
the faithlesse fautie wight.

The Paraphrase.

23.

Aristotle in the first Booke of his *Ethicks* affirmeth, that the cleerest & most bewtiful vertue of all others, The duetie of is Justice, whose brightnesse doth a Justice. farre exceede either the day starre, or the evening starre: and therefore he saith, That Justice comprehendeth in it self all other vertues. And Saint Augustine saith in his fourth Booke *Of the Citie of God*, that Justice beeinge taken away, the kingdomes of the earth are nothing else but greate compaynes of theeuers, nor the compaynes of theeuers any other then small kingdomes. And therefore saith the wise man in his *Ecclesiastes*, Follow iustice, all you that are Judges on the earth. Whosoeuer is a Judge, ought to bee as a Balance, and just weight, in all his doinges, and neither for feare, friendship, nor any other respect, to forbeare the executing of vpright Justice. And therefore Valerius sheweth in his sixth booke, that where as a certaine Judge forbare to do iustice, because of the loue that he bare to y parcie that was accused, Cambyses caused his skin to be plucked ouer his eares, & to be napled to the bench where hee sat, commanding his sonne to be set in the

A good exam-
ple.

ayn report the f. 3. nobis place

Proverbes of a noble w^m b^m

place, and to give the sentence, that his sa-
thet should haue givyn: which was such a
terro^r to all those that came after, that fro
that time forward, they could never bee
brought by feare or friendship, to give any
other iudgement, then that which was iust
and vppright. And so haith God in his lawes
commaunded, Thou shalt doe Justice to the
poore as wel as to the mighty, neither shalt
thou haue any respect of persons. One of the
seven wise men of Athene, as it is written
in the liues of the Philosophers, was wont
to say, that the lawes, wher^e good Justices
swanted, were like unto Cobwebs, wher^e
flies and such meake Creatures doe hange
and stick fast: but the great and the strong
doe breake thorow without any stop. Who
soever wil deale in iustice as he ought to do,
must haue no respecte of persons, but must
punish as wel the euil doeing^s of the great
ones, as the offences of the meanest sorte.

24.

This is the iust and certayne line,
that safely vs doth guide: And shewes the true and perfect path,
by measure truely tryed. She chosen was by God him selfe,
sent downe from heauen hyc,

The

and worthy Spanish souldier. 44

The Prophet doth confirme that she
descended from the skye.

The Marques here sheweth how great
the excellency of Justice is: and Tully
writteh in the dyenie of Scipio, that for such
as haue well gouerned in the common welth,
and uprightly & truely administered Justice,
there is prepared in an other wylde more
hyer and gloriouſ places then for vs, be-
cause of the labours & toyles that they haue
sustained, for the preseruing of their coun-
try. And as Aristotle writteh in his *Ethicks*
Justice is an exterrall good, and is pro-
perly to give to euery man that whiche
is his. There are many that can vſe them
selues well in such matters as rouch their
owne commodicie, but not in things that are
to the behoof of others. And therfore Justice
is a most excellent vertue, and the very line
and straight path þ leadeth vs to heauen, &
as the Prophet saith, Righteousnes (which
is God) lokeith continually downe from hea-
uen, for to give euery man according to his
deserts: glory & rewarde to such as do wel,
and correction & punishment to such as haue
done euil. And þ al men are bound to do Ju-
stice, Ellanus proueth by a pretie tale in his

Prouerbes of a noble

story of the Romanes, where bee sheweth
that Traian the Emperour, going with a
great armie against his enimies, there mee-
ceth him a widow, that with piteous cryes
and lamentacions, falling downe at his feete,
besought him that she might haue Justice
of certain that had slaine her sonne. Traian
made her aunswere, that as soone as he re-
turned from his iourney, bee would doe her
justice. And what saith shée, If you never
returne, who shall doe mee justice? That
shall, quoth Traian, my successor. The wid-
dowe answered, What is that to thee if thy
successor doe wel: when thou art to receive
the rewarde of thine owne doings, and are
bounde to doe me justice: thy successor shal-
be bounde to doe Justice to such as suffer
wrong in his time, neither shall the justice
of an other man bee an excuse for thee. The
Emperour being touched with these wordes,
alighted from his horse, & departed not fro
thence, till bee had thorowly satisfied the
poore woman. For the continuall remem-
brance of which his worthy deed, the people
set vp his image in brasle in the middest of
Rome, because he shewed the true and per-
fect Justice, that was elected by God.

A good Em-
perour.

25 How

25.

Howe worthie was the famous act
of Lentus noble knight,
Who all affection set aside,
and loue forgotten quight,
Contented was (though guiltless he)
of anie trespass donne,
The cruel torturs of the lawe
to suffer with his sonne ?

The Marques.

Lentus, as Valerius in his sixth booke declareth, was a Senatour of Rome, by whom the citie was strengthened with good and profitable lawes. Amongst a number of others, he made a law, that whosoever was taken in adulterie, should lose his eyes. It happened that a sonne of his was taken for the same offence. Upon whom when the father observing the lawes that hee had made, would without qualifying or discharging of any point, presently haue executed the punishment: the whole citie being moued with compassion towardes the yong man, did earnestly sue for his pardon, with whose importunate and instant requestis, the father

F S

being

Proverbes of a noble
man of Rome.

being overcome, graunted. Yet because the offence should not remaine unpunished, he first caused one of his owne eies to be plucked out, and after one of his sonnes: which both is and ought to be a great example to all such as beare the sworde of Justice.

26.

Frondinus to the ende he would
preserue the lawe he made,
Without delay did cast himselfe,
vpon the piercing blade.

And therefore ought we to enforce
our selues to liue vpright, in that
If that we will correctours be
of others ouersight.

The Marques.

Frondinus was a Citizen of Rome, as
Valerius in his sixth booke, and John
Galensis in a Bremate that he made of the
fourte principall vertues, witteth: Conten-
tions & quarellings arising many times a-
mongst the Citizens of Rome, about the de-
bating of their matters, there was a law
made amongst them, that whosoever
should

should come to the Capitel with a weapon, should suffer death. Frondinus forgetting himselfe, comming from the fiede with his sworde about him, came into the Capitoll, which when one of the standers by perceiued, he blamed him, and tolde him, that he had broken the lawe that hee made. Nay, quod he, thou shalt see that I will confirme the lawe that I made, and sodainly thrust himselfe thorowe with his owne sworde, whereas hee might well with some colouable reason haue escaped the punishment.

The fourth Chapter of

Paciencie and moderate

Correction.

27.

Be not to hasty nor to quicke,

in rage without respect,

But beare a teperate hand, when thou

the offender dost correct,

For moderate correction

is good, and free from blame:

Where cructie, that doth exceede,

deserves reproch and shame.

The

Proverbes of a noble man

The Marques doth shewe the moderation that a man ought to haue in giving of correction, and sayth, Whensoever we punish the euill doings of any man, wee ought not to doe it furiously, nor hastily, but with temperance and reason, whereof Valerius hath diuers notable examples, but specially in his fift booke, he witteth of one Archita of Tarento, a man of great possessions, that hee was a long time absent from his Countrey, about the studie of Pythagoras his doctrine. And when hee returned home, he had surueyed his manours and possessions, he found the same to be greatlie spoyled and decayed: wherevpon calling to him his steward, he said vnto him. Surely if I were not at this present furiously bent against thee, I woulde punish thee according to thy deserthes, and make thee an example to all vnsaythfull varlets. So that Archita chose rather to leaue the greate negligence and euill dealing of his steward unpunished, then hastily and furiously to correct him in his way. The same Valerius doeth also in the same booke tell vs, that this Archita beeing extreeme angrie with one of his seruantes, for a willowyng part that

that hee had played, woulde not in anie
wise punishe him himselfe, but committed
the punishment of him to Spensippus a
friend of his, to the ende that he, not mo-
ued with wrath, shoulde vse measure and
temperance in the correcting of him. Se-
neca wryteth also of the verie same Archi-
ta in his thirde Booke of *Anger*, that be-
ing on a time greatly offendeth with one
of his slaves, hee caused him to bee strip-
ped starke naked, thinking to haue scour-
ged him: and as hee was readie to strike
him, hee plucked backe his hande, and re-
strained himselfe, wherewith a friend of
his happening to come in, and asking
what the master was, I thought (quoth
hee) to haue scourged this fellowe, but
feeling my selfe to bee in a rage, I
thought it no meete thing to punishe anie
man in mine anger. And this is the mea-
ning of the Proverbe, where it sayeth,
That moderate Correction is good, and
free from blamme: And when it is out of
measure, deserves reproch and shame.

Proverbes of a noble towne

28.

The man that seekes to make amends,
refuse not to relieue,
Nor let it euer thee delight,
the wofull wretch to grieue.
A base and beastly minde it is
to follow him that flies,
And valiant is it, to assaile
the tyrant that destroyes.

The Paraphrase.

In this proverbe, the Marques sheweth
how men ought to behauie themselves to-
wards such as haue offended, and are sorow-
full for it. For according to the saying of
the prophet, God desireth not the death
of a sinner, but to haue him to turne and
be saued. And the chiefeſt lesson that olde
Anchises (as Virgil in the ſixth book of his
Eneados writeþ) did will his ſonne to take
heedē unto, was to ſeeke in all his exploites
to maaintaine peace, as much as he might, to
pardon ſuch as were ſorowful for that they
had done, and to ble the ſwoorde againſt
pronde and diſainfull tyrants. And to ſay
true, it is not the part of a man, to perſe-
cute

cute any man that is in miserie, to followe
him that flieth, nor to striue with such as
are weake and vnable. And therefore Job
sayth vnto God, Wilt thou shew thy pow-
er against a leafe, that trembleth with the
winde? And persecute a straw that is drie
and withered? Meaning, that it was not
a thing beseeming the maiestie of God, wha
was almighty, to persecute so miserable a
creature, as he was. And the proouerbe say-
eth, That it is a point of manhood, to as-
saile him, that mindeth to doe mischiefe,
And to inuade with the sword, as Anchises
sayeth to Enneas, the proude and contemp-
tuos persons, not suffring them to use their
tyrannous minde in doing of evil, as the Ci-
vill lawe teacheth, touching the duerie and
behaviour of a Conquerour or gouernour,
that they wught to take such order in euery
proouince, that the wealthie & the mighty
oppreesse not the poore & the needie, and that
they hinder not such as go about to defende
and chearish them. And this is the verie
meaning of the proouerbe, where it sayeth,
That it is the signe of a valiant minde, to
resist all such, as seeke to doe wrong.

Prouerbes of a noble ow bne

29.

It doth declare a noble minde,
for to forgiue a wrong,
And with a perfect pacience, to
forbeare and suffer long.
The mercie that with measure meetes
is vertue great to praise,
Restorer of thy state with life,
and lengthner of thy dayes.

The Paraphrase.

Among the rest of the vertues that Aristotle in the fourth Booke of his *Ethicker* speaketh of, Magnanimicie, or greatnessse of minde is one. And the speciall grace of this vertue is, that such as haue it, can not bee couched with anie infurie or reproche. For if infurie bee offered unto them, a noble minde maketh no accompt of it, but rather distaines him that offereth it, as a vile and an unmanly person. Tullie mytest in his Booke of the vertues of Cæsar, that hee was of so greate a courage, and so noble a hart, that where hee was verie mindefull

mindefull of all other thinges, hee never would remember any iniurie doone vnto him. And Saine Augustine, in one of his Epistles saith, that he that hath a greate minde, and a noble and gentlemanly heart, doeth not onely, not beare in memorie, an iniurie doone vnto him, but also denieth, that he receiued anie iniurie. And Seneca in one of his Epistles saith, that if a man of a noble and valiant minde, be at anie time iniured, he ought to behauie himselfe as Plato did, who when one had gien him a blowe in the mouth, neither sought for amedes, nor laboured to reuenge, but denied, that anie iniurie was done vnto him. The same Seneca in his booke of wrath tel- leth, that the Atheniens having sent their Ambassadours to king Phillip: the king, af- ter their message declared, required of them to knowe what thing he might doe, that might be most acceptable to the people of Athens. Wherwiche one churlishe knave amongst them, called Democritus, stepped foorth and tolde him, that the greatest plea- sure that he coulde doe to the citie of A- thesens, was to goe hang him selfe, and when all the companie that stood by, were greatly <sup>The great mis-
destie and mag-
nanimie of
king Phillip.</sup>

Prouerbes of a noble

greatly offended with this lewde answere,
and were about to haue tornē him in pie-
ces, the king woulde by no meanes that
they should hurt him, but let him alone, and
sayd vnto the Ambassadours, Goe tell your
maisters of Athens, that much more proude
are they that doe vter such wordes, then
those that heare them, and not reuenge
them: neyther is there any other cause of
this, but the modest clemencie and ver-
tue.

30.

What man is there aliue, that may
So great offender be,
But if that he be iudged by rules
of loue and charitie:
His trespass shall appeare such as
May pardon well deserue?
For mercie is the shield, that doeth
The guiltie onely serue.

The Paraphrase.

Saint Isidorus saith, Euill is that iustice
that pardoneth not the frailtie of man:

And

and worthie Spanish sculdier. 50

And a little after , Doe not desire to con-
demne, but to correct and amende. Beware
of rigour in the exacting of iustice, and
thinke of mercie in giving of sentence. And
Saint Gregorie in his *Pastorall* sayeth,
That iustice without mercie, and mercie
without iustice, are both vnperfect. And
therefore although a man haue offendeu
and done amisse, if he be not frowarde, ob-
stinate , and without grace, being iudged
with loue and charitie , his offence shall
be founde tollerable, and the severitie of iu-
stice, beng tempred with pietie, shall bring
the offendour to repente and amende.

31. *Nonne quod sit ex ait*

I alwayes iudge him worthy prayse,

that pardoneth gratiouly:

For mercie doubtlesse is to man

a crowne of honour high.

On the other side I doe mislike,

the sworde with blood to stayne,

The stroke whereof vniustly dealt,

cannot be called agayne.

Prouerbes of a noble h[er]e

The Paraphrase.

To forȝeue, and shew mercie to such as offend, we are stirred by both by the lawe of nature, the holie Scriptures, and the gracious admonition of our Saviour. The lawe of nature doeth moue vs to bee mercifull, as Seneca in his firste booke of Mercie wryteth, and hereof we haue a naturall example in the king of Bees, whom nature hath framid without a sting, having taken away his weapon, to the ende he shoulde be neither fierre, nor cruell, nor a revenger of iniurie, and that men might take examples of these little poore creatures. The Scripture moueth vs to mercie, as it appeareth in the Epistle of Saint James, where he saith, that iudgement shal be geuen without mercie, to such as shew no mercie. Our Saviour exhorteth vs to mercie, where he saith: Blessed are al those that are mercifull, for they shal obteine mercie. The Prouerbe saith, That the punishment of the sword is misliked for if it bee once done, it is past all redresse. And therefore Salust in the Conspiracie of Catilene sayeth, that wee ought to trie every way, that may be, before we

come to the sworde, euen as the phisitions
doe, who vseth all the medicines that may
be, before they cut of the member. And if
so be that Princes may geue sufficient cor-
rection without the death of the offendour,
they ought to doe it. For if it be once done,
it is to late to say, I woulde it were not.

32.

I do not meane that lothsome crimes,
and hainous pardon craue:
Or that the wholsome lawes, or good
decrees restraint shoulde haue:
For such a man ought not to live,
as murdereth wilfully:
True iustice alwaies doth commaund,
that he that killes, shal die.

The Paraphrase.

In this Proverbe are limited and inter-
preted the Proverbes that goe before.
For such as ought to forgiue, are either
private persons or officers, in the common
wealth. As they be privat persons, they are
boud to release the extremity, but not the in-
jurie, for they may require a recompence
at the law: But if they doe not, their reward

shalbe the greater: According to the saying of our Saviour in his Gospel, Forgiue, and you shall be forgiuen. And touching the examples that are in the proverbes that goe before: if they be officers and in authoritie, they cannot pardon an offence that is doone against a common wealth, nor trespass, that is done betwixt neighbours: But they may vse a moderation and discretion, according to the circumstances of the matter, as if the partie grieved be a slave, or free born, if he be a gentleman, or a common person, if the offence were in words, or vpon proposed malice, or ignorantly, & not wilfully done, if he murdered with poyson, or with the swoord. In such cases the Judges and those that be in authoritie are woon to haue great consideration: for he that killeth with poyson, by treason, or secretly, his offence is more horriblie then that killeth by chace: medlie. And therefore it is provided by the lawes of Spaine, that if the Prince vpon speciall consideration doeth pardon a man that hath killed, such cases are alwayes excepted: for hee that murdereth after anie of the aforesaide manners, is not to be suffered, nor pardoned: and this is the effect

Effect of the Proverb. In our first view
of the original tongue of Moses, I observed
the following 33 proverbs.

To pardon such a kinde of man,
were verie crueltie:
And quite contrary to the rule,
of all humanitie.

Nor name of pitie doeth defruē,
that suffers vilannie.

But is the ouerthrowe of lawes,
and all authoritie.

The Paraphrase.

The meaning of this Proverbe, is declared in the Proverbe that goeth before. For it is a greate cruyt, and contrarie to al humanitie, to pardon such a one as murdereth by treason, or villanously, and it woulde be the decay and destrucion of all iustice and authoritie. For as S. Augustine in his booke *Of the citie of God* saith, Justice is of such an excellencie, as the lewdest people that be, cannot liue with-

Proverbes of a noble

without it, much lesse those that be good & vertuous. Likewise Saint Augustine, as hath been alleaged before, sayth, Take justice away, and your kingdomes are nothing else but greate companies of theeuers, and therfore it is ordyned in the Statutes of Spaine, that if there be in anie Province or Countrie, greate numbers of euill disposed persons, and if they happen to take one of them, though the partie deserue not to die, yet it shall bee lawfull for the Justice to hang him, for a certeine and example to the others. And if he otherwise do, it deserues not the name of pitie, But of euill sufferance, and the hinderance and ouerthrowe of lawes and authoritie.

The fifth Chapter

of Temperance.

34.

As much as it deserueth praise,
with temperance to feed.

Which doth our mortall life sustaine,
and serueth for our need:

So much abhorted ought to be
the greedy glutton great,

That

and worthie Spanishe souldier. 53

That thinkes there is no other life,
but for to drinke and eate.

The Paraphrase.

In this Proverbe, and certaine others that followe, the Marques sheweth the order that we ought to obserue in ea- eating and drinking: and these two, being the chiefest sustaineres of our life, a man hath as much a doe as may bee, to vsse a mo- deration and temperance in them. For as Aristotle in the second booke of his *Ethicks* saith, These two do onely sustaine our mor- tal life, and are alwayes desired as things of mooste pleasure: and because wee haue so great delight in them, as the things where- with wee haue been accustomed from our birth, it is very hard and painefull to be re- strained of them. But those that excede and obserue no measure therein, are counted of Aristotle in the first of his *Ethicks*, to liue like Dogges, and to choose the life of mon- sters. The same Aristotle in his *Ethicks*, telleth vs of a great glutton, that was cal- led Philoxenus, who put all his felicite in eating and drinking: and the earnest request that hee made to the Gods, was that they would

Prouerbes of a noble

would make his necke as long as a Cranes
necke, to the ende his delight might be the
greater, in the long goyng downe of his
meate, and his drinke. For he tooke
that for the chiefest pleasure that was.

35

Great honour doth this temperance,
deserue at all assayes,
Sith it a vertue alwayes is,
of great and speciall praise:
For heate and furie great it doeth
by honestie asswage,
And stayes the frantike flame, that in
the youthfull yeares doth rage.

The Paraphrase.

WE do read, that many haue great-
ly offended more by excesse in ea-
ting & drinking, then for any other offence.
For example sake, let vs looke vpon our
first Father Adam, who for a gluttonous
desire of eating, brought both himselfe and
al his posterity to destruction. Lot, the bro-
ther to Abraham, by too much drinking,
as it is writte in Genesis, shamed not to lye
with

with two of his daughters. And therfore is Temperance & sobrietie worthie of greate honour, being a vertue of greatest commendation. The maides of Rome that were appointed to attend vpon their Gods, to the ende they shoulde be sober & temperate, did never eat more then three meales in a weeke: and Valerius wryteth in his first booke, that the women of Rome, to keepe themselues chast and sober, did never drinke wine. Of such sobernes & temperance was the greate Alexander (as Vegetius wryteth in his booke *Of the art of warres*) that he was so farre from setting his delight in eating & drinking, that he never vsed to eate but as he traualled. We likewise reade, that hard by the campe of Hanniball, there grew an appletree, being as ful of apples as it mighc hang: And so great was the continence and temperance of the souldiers, that the tree after their departure remained as full of fruite, as it was when they firste encamped. For they counted it a greate shame and dishonour, to eate any thing that was deyntie, while they were in the fielde. And of Julius Cæsar the Emperour, wee reade that his dyet was

Proverbes of a noble

Gluttonie pro-
uoketh Leche-
rie.

was grosse and common, as herringes, sprates, cheese, and greene figges, & that he did eate at all times, and in all places, whensoeuer he was hungry, and with this temperance and modestie, he bridled the furie and disorder that followeth of to much eating and drinking. For the bellie, being stuffed with good meates and wines, doeth presently yeeld to the rage of riot and Lecherie. And therefore sayeth Solomon in his Proverbes, That wine ought not to be geuen to Princes: For where drunkennesse hath place, no secrete can bee kept, And therefore the Proverbe sayeth, Temperance stayeth the raging lust of youth, and of small and temperate feeding, there ariseth neither disordinate lust, nor other euill. Saint Augustine did euer vse to saie, that he liued not to eate, but did eate for to liue, and this is the Temperance which, as the Proverbe sayeth, is woorthise of honour.

36.

But seeldome pouertie is seene,
such persons to molest:

As

As are of heedfull gouernement,

aud slouthfulnesse detest,

But idlenes and gluttonie

where once they doe infect,

No vertue euer doe regarde,

nor honour doe respect.

The Paraphrase.

Saint Bernarde in an Epistle that hee
writeth of the ordering and gouerning of
a house, to one Raimond a gentleman, doth
specially amongst other things exhort him,
to haue a careful eye to his liuing, and to his
expenses, and to take heede that his receies
be greater then his charges. For if his ex-
penses and his revenues be one as much as
the other, hee shall bee sure to bee ouershoeg
and undone before he be aware: and there-
fore his counsell is, that he that is wise,
shoulde alwayes set his bellie and his purse
at discorde, and vpon their strife be caughe
to knowe whose parte he shoulde take. The
belly proueth his purpose by the present de-
light that he feeleth, and the purse proueth
his by the trial of the presente harme and the
miserie to come: and farre better is it for
a man

Prouerbes of a noble

a man to prouide and be carefull before hee
come in neede, then to seeke for helpe, when
hee is in miserie. And this is it that is
meant by the Prouerbe, That pouertie is
seeldome knowne to come to a person of
good gouernement: And gluttonie, and
sloth, where they once come, haue ne-
uer regarde to Nobilitie. For as Sainte
Bernarde saith, The negligence and
pouertie of the Maister of the house is, as
it were, a burning and consuming fire in
the toppe of it,

37

His time he may not idlye spend,
that seeketh for to gaine.

For knowledge is not gotten, but
by industrie and payne.

So oughtest thou for to rule thy life,
and order such to keepe:

As thou preferre a gaineful watche,
before a harmefull sleepe.

The Paraphrase.

Olomon in his Prouerbes willeth the
Sluggard & the loyterer, that he go to the
Emothe

Emoth, and consider her order and her tra-
trauayls, which having neyther Captaine,
nor gouernour, seeketh and prouideith in
Sommer for her living, and gathereth and
layeth vp in the Haruest time, as much
as shall suffice her to live by in the winter:
And sayth, that if a man will take paynes &
be diligent, his haruest shal flow like a foun-
tayne, and pouertie shal presently flie from
him, and therefore doth the Proverbe bid,
To preferre a gaynefull watche before a
harmeful sleepe. For learning is not to be
got without trauell, for all men haue not
knowledge by the inspiration of the holy
Ghost. But he that will atteine to know-
ledge, must seeke and take paynes for it, and
he that will come to be able to live, must
as the Proverbe saith, prefetre a good
watching, before an evil sleepe.

For procreation onely, and
increase of mortall kinde,

For

Proverbes of a noble
Forsake the chaste virginitie,
with wise and sober minde.
Consider that this vaine delight
was once the wofull fall
Of Solomon, for which he lost
both wit, and grace and al.

*The Paraphrase of the
Marques.*

The perfection and profoundnesse of Solomon the king of Israel, as wel in natural iudgement, as in knowledge of the lawe, is both at this day sufficiently knowne, and shalbe alwaies hereafter manifest, who in his latter age being waxen effeminate, and altogether ruled by women, laied aside his obedience to GOD, and became an idolatour, as may be seene at large in the booke of the kinges.

The Doctor.

The Marques having in his Proverbes before, declared the inconueniences that men fall into by gluttonie, and excelle in eating and drinking, doeth shewe vs in this

this Proverbe, and a fewe that folowe, the inconueniences and harmes that proceede of carnall and fleshly lust : For where as men cannot liue for euer, nor alwaies continue, and that it is incident and common to them, that some be borne, and some die : it is therefore of necessarie prouided by nature, that men shoulde haue the company and vse of women, and so breake the bondes of virginicie : And this ought to be doone with great modestie and consideratiōn, as the Proverbe heere sheweth : For a man to lie with any other then his owne wife, though it be with intent of encreasing the worlde, is hainous and deadly sinne, Yea, yf a man lie with his owne wife vpon a fleshly desire, and not for procreation, hee doeth offend : For a man ought not to haue the vse of a woman for any other end, then for the encreasing of posteritie : Or for a voiding of whoredome, he may vse his own wife. And those that doe otherwise, doe fal into that filthie sensualitie, that brought Solomon to all his miserie, wherof the Parques hath partly spoken aboue.

H.

And

And for the selfesame greuous sinne,
Was Dauid brought full lowe:
And in the midst of mortall plagues,
was taught his fault to knowe:
The loftie Tarquin in his pride,
Was punished therfore,
And from the stately gates of Rome,
Was thrust for cuermore.

*The Paraphrase of the
Marques.*

Dauid that most holy Prophete, and
King of Israel after Saul, was a man
that did many woorchie and notable acts,
and a man of great wisedome, hee doeth
greatly set foorth the glory and Maiestie
of GOD in his Booke of psalmes.
Notwithstanding hee dyd greuously fall
and offend in fleshly and beastly affection,
committynge moste horrible adulterie:
howbeit hee afterwardes turned to GOD
with greate repentance, and with great
griefe

griefe and mourning bewailed his offence.
Hee committed adulterie with the wife of
Vrias, who was mother to Solomon, for
the which greuous offence, the Lord
was more offended with him, then for all
that ever hee did, as is to be seene at large
in his life.

The Doctor.

SEXTUS Tarquinius was the sonne of Tarquinius the King, as Livie in the first of his Decades wriceth. The like is affirmed by Saint Augustine in his booke of the *Citie of G O D*, Valerius Maximus, and many other auncient writers. No lesse was Lucretia famous for her vertue, then was this Tarquine to be abhorred for his wickednesse. Amongst many that haue wriuen of the wozechiness of this Ladie, none doeth so greatly delite me, as M. John Galensis, in a booke that hee wrote of the fourre p̄ncipal vertues, whō I only determin to folow. His w̄rds as I haue translated the out of the Tuscan

Proverbes of a noble

tongue are these : Well woorthe of immo^t tall and euerlasting remembraunce, is the noble & vertuous Lady Lucretia: Who refusing to live any longer, did rip out the stain of the villany and violence done unto her, with the deach of her owne person: The maner wherof S. Augustine telleth in his boke of the *citie of God*, saying, that Sextus Tarquinius came with Collatinus the husbande of Lucretia, to a house of his, cal- led Collatinū, where they found Lucretia vertuously disposed amongst her maidens and women: the only Paragon of her time, & most commended of all others, was this Lucretia: Whom when the sonne of Tarquinius king of the Romans had throughly behelde, he was presently inflamed with disordinate and wicked loue towardes her: whereupon within a fewe dayes after, accompanied only with one man, he returneth unknowne to Collatinus, unto the aforesaide place, where he was honourably entertained and received of Lucretia: who made him great cheare, and lodged him according to his estate, supposing that she had had her friende, and not her enimie in her house. Tarquinius being now a bed, and

at al a fire with the flames of beastly desire, perceiving that they were all fast a sleepe in the house , taking his swoorde in his hande, leapeþ out of his bed, and goeth directly to the chamber of Lucretia , whoni he founde fast a sleepe : where laying his hande vpon her vrest, he said vnto her, Lie stil Lucretia, I am Sextus Tarquinius, yf thou makeſt any noise, thou shalt die for it. Wherewithall the Lady beeing with great feare awaked, and seeing no succour about her, nor any waye too-escape death, Tarquinius beginneth to disclose vnto her his great affection, and sometime with faire woordes, intreating her , and sometime againe terribly threatening her, assayeth all the waies that he can devise to by yng her to graunt to his desire : But when he saw that she was by no waies to be remoued from her stedfast and chaste minde, and that the terror of death coulde nothing paeuaile, he casteth about againe, and iþinketh to boord her on an other side, and saith vnto her, I will tel thee what I will doe, if thou wilt not consent vnto me, I wyll first kill thee, and afterwards kill an euil fauored knaue that I haue heere in the house,

Prouerbes of a noble

and laye him in bedde with thee, where-
by it shalbe reported to the wold, that
thou were taken in shameful and filthie ad-
ulterie. And with this feare he ouercame
the chaste minde of the vertuous Ladie,
and hauing obtineid his desire, with great
disdaine departed. Wherewith the poore
Lucrecia, beeing now overwhelmed with
sowre and penituenesse, for her great and
greeuous mishappe, sendeth with al speede
possible to her fater, her hulvande and all
other their friendes at Rome, earnest-
ly desiring them to come unto her with as
muche haste as they coulde. Who when
they were come, Lucrecia, all heauie and
sowowfull in her bedde, as their entring in-
to the house, fell into a great weeping, and
when her friendes began to salute her, and
to bid her bee of good comforc: Alas, quoth
she, What comforc can there be to a wo-
man that hath lost her chastitie: and looke-
ing stedfastly vpon her hulvande, shee
cried out, and saide, O Collatinus, the
feete of a straunger hath been in thy bed:
But I sweare unto thee of a trueth, only
the body is defiled, for the mind was never
consenting, and that shal my death presene-

ly declare: And therefore I require you all
to shewe your selues men, and not to suffer
this horriblie act to remaine unpunished.
Sextus Tarquinius was he, whom I re-
ceiued, not as an enimie, but as a supposed
riende, who hath this laste night depri-
ued me (and you also, yf you be men) of al
ioy. ¶ When shee had uttered these wordes,
they al beganne to comfort her, and to tel
her that her offence was nothing, beeynge
forced and constrained thereunto, and that
where there was no consent, there coulde
be no offence. ¶ Whereunto Lucrecia re-
plied, and saide, As for that, looke you to
those thinges that concerne your selues, I,
though I dooe cleare my selfe of beeing
guiltie of any offence, yet doe I not dis-
charge my selfe of punishment. There shal
never chaste woman take occasion to be e-
nyll by the example of Lucrecia: And with
these wordes, plucking out a knife that she
had secretly hidden, and thrusting it to her
hart, she fell downe dead, whereat both her
husbande and Brutus her father, makynge
great lamentation, presently dwelwe out the
knife out of the wounde, being al stained &
embred with blood: whiche knife Brutus

Proverbes of a noble

takyng in his hande, sware to reuenge the iniurie and the death of his daughter, and to destroy both Tarquin the king, his wife, and his children, either by fyre, by swoord, or by al the waies that he myght, and never to suffer any of the kindred to reigne in Rome. With which he gaue the knife to Collatinus, and so from one to another: Whereby this mourning chaunged into wrath, and desire of reuenge: they all made promise to folowe Brutus, and taking with them the body of Lucretia, they brought it to Rome, and laide it in the middest of the market place, to the ende that the horour of so strange a facete, might stirre vppe the people to reuenge it. At the sight wherof, the people were straight in armes, and following Brutus, they thrust out of Rome Sextus Tarquinius, who after miserably died in prison.

4

No lesse was worthie Scipio,
Commended for the deede:
That from his chaste and worthie mind,
Did worthily proceeded.

Then

and worthie Spanish souldier. 61

Then for his valiant manly actes,
Esteemed in his daies,
By which he to his Countrey got,
A neuer dieyng praise.

*The Paraphrase of the
Marques.*

Cornelius Scipio, as Valerius rehear-
seth in his thirde booke, hauing taken
the Citie of Carthage, was tolde by his
souldiours that in the sacke of the Towne
there was taken a young maiden, of woon-
derful beauty & great parentage, who was
affianced to a Gentleman of the nobilitie:
which as soone as he vnderstoode, he com-
maunded that the Damsel, her husbande,
and her parentes, should be brought before
him, and caused the young maide safe and
butouched to be deliuered bnto them, gi-
uing with the maide in marriage, a great
masse and quantitie of Treasure, that was
offered for their rausome.

41

Shunne idlenesse, and giue thy selfe
To honest exercise.

¶. 5.

That

Prouerbes of a noble

That neither wicked vice, nor lewde
Alurementes of the eies,
Haue power or force at any time,
To bring thy hart in thrall:
For to subdue the raging fleshe
Is (sure) no matter small.

The Paraphrase.

Saint Hicrome saith, in a certaine ad-
vice that he giveth to a friende of his,
Be alwaies busie in some labour or o-
ther, that the Deuil may finde thee occu-
pied. And the reason is, because idlenes is
the roote and groundwoorde (as the Pro-
uerbe saith) of all maner of sinne, specially,
of lecherie, which springeth sooner of idle
imaginacions, then any sin beside: Ther-
upon Seneca in his fourth Tragedie, bring-
eth in the olde Nurse, who seeketh to dis-
swade Phædra from the beastly loue that
she bare to her sonne in law Hippolytus,
where Phædra saith that there was no
blame nor faulc in her , since Cupid the
God of loue had so mortally wounded her,
and that there was none to be blamed for
it, but the God himselfe . The Nurse
answea-

answeareth, That brainsick and wicked persons, the better to cloake and colour their naughtinesse , and that they might the freelier attaine to their lecherous purposes, haue vainely imagined a Godhead to be in loue , saying that there is a GOD of loue, whose power extendeth not only to men , but euен to the verye Gods; which, saith the nurse, is a false and shamefull devise. For whosoever hath abundance of wealth , & liueth at pleasure, giuing him selfe to idlenesse, banqueting, and surfeiting, passing his life in dalliance and dispoyse , such a one doeth loue continually torment: yf it be not so , aske of the Ladie Venus , howe chaunce shee hath so colde entertainement in the poore labourers houses , where you shall selrome or never see any of them goe mad for loue : And the only reason of it is, that they are continually painefullly labouring and travatling to get their living, nor having any time to be idle or euill occupied. To liue in the fleshe, as the Divines say, and not to folowe the fleshe, is a woorke more proper to God then to man,

and

Prouerbes of a noble

and cannot possibly be done without great labour and vertuous exercises: And therefore the Prouerbe saith, It is no smal matter to subdue the fleshe: That is to say, for a man to conquer him selfe. And therefore those that first devised Monasteries, and religious orders, did aboue all other things ordene, that they shoulde never be idle, nor haue any thing to occupie their mindes withall but vertuous exercises, and this is the effect of the Prouerbe, where it saith: Shunne idlenesse, and giue thy selfe to honest exercise.

42.

For not yenoough it is, to flee

From actions lewde or il,
But also from the motion to
offende in thought or wil.

So muche we ought for to eschewe,

The foule and wicked thought:
Because it is the only seede,
And roote of doeing nought.

The Paraphrase,

The

THE faultes that we heere committe
T are of two sortes, either they are
doone by chaunce, and unwittingly, or they
are doone vpon knowledge, which cannot
be without imagination: Also our thoughts
and imaginations are, as the Doctours
say, of two sortes. One is the first motion
that we haue to offend, and this because
it is not in our power, being, as we be na-
turally, inclined to deadly sinne, is not to
be reckoned for sinne: But if wee take
pleasure in our euill thoughts, and con-
tinuing in them, determine to put them in
execution as soone as wee may haue time
and place, this is as great an offence as
yf we had alredy doone it, according to
the saying of our Sauiour in the Gospel,
Whosoever looketh vpon a Woman,
to luste after her, hath alredy com-
mitted adultrie in his hart. For the e-
uill thought was the seede and causer of
the sinne, and would, yf time hadde serued,
haue perfourmed the deede. And therefore
Seneca in his fourth *Tragedie*, bringing in
the Nurse, that dissuadeth Phedra from
her euill pretence that she had to play the
Whooze with her sonne in lawe, makeþ
her

Proverbes of a noble

her to saie thus, O woozthie and moste renowned Ladie, descended of the woozthie Stocke of Jupiter , and wife vnto Theseus , banishe speedely from thy noble and chaste brest this moste hainous and shamefull imagination , quenche quickly the raging flames of this vnnatural desire, make not thy minde to be the woorker of so wicked and Diuelishe a devise : whosoever resisteth this franticke and fond affection of loue, the same may be well assured that hee shall conquerre and ouercome it : But he that nourisheth the sweete popson, that is, the wicked thought, and delighteth in it, it is very harde for suche an one to refuse the yoke, to whitch they haue oncesubmitted their necke. And this is it that the Proverbe heere saith, That wee ought not onlic to flee from doeing of euill : But also from thinking of euill, for of euil thoughtes, there never springeth, as is said, good seede,

43

A goodly ornement to man,
I doe account the wife,

Where

Where as shee is obedient,
To reason all her life.

In marriage looke thou be not led,
By fancy or opinion:
But in thy choysse beeware and wise,
With heede and great discretion.

The Paraphrase.

SOlomon sayth in his Proverbes, that the man that hapneth vpon a good wife, is blessed of the Lorde, and the tale of his peeres shalbe doubled, that is, he shall live twise so long as he should haue doone. And in an other place, hee saith, That no better lot can happen to a man, then a good wife. And this is it that the Proverbe saith, That the wife is an ornament to her husbande, when shee will be ruled by reason. In what sorte this obedience ought to be, the Apostle teacheth, saying, Let the husband be the head of the woman, and as the head hath the preheinunce and principalitie ouer all the rest of the members, so ought the husbande to haue ouer his wife, who as Aristote in his *Oeconomikes* doeth say, ought not to be vsed

of

of her husbande like a Slaue, but as his companion, and his felowe : And the husbande according to the doctrine of the Aposotle, Is bounde to vse her wel, and to loue her, and shee to honour and feare him. Feare (as Aristotle in the boke aboue mentioned saith) is of two kindes. The one is called a seruile feare, the other a sonnely feare. The seruile is that, which is hadde for feare of punishment, and not for any loue: and this is the feare that the Slaue hath of his maister, who as hee serueth against his owne will and by force, hee doeth it more for feare, then for loue. The Sonnely feare, is a meddlie of feare and loue togeather: And this is the feare that the sonne hath of his father, and that the wife ought to haue of her husband, for if the wife feare her husband, and doeth what soever he commaundeth her, she ought not to doo it for feare of any punishment that shee shoulde haue yf shee did it not, but for feare of displeasing & offending her husband, and to the end her husband should thinke well of her, in seeing her willingnesse in doeing whatsoever he commaundeth her. And this is the meaning of þ prouerbe

A goodly

A godly ornament to man, I do accompt
the wife, where as she is obedient to rea-
son all her life. That is, when she shall loue
and reuerence her husband, and while shee
keepe her selfe honest and chaste, looking
carefully to such thinges as bee aboute the
house, as Aristotle at large discourses in
his said booke of *Oeconomykes*, and Solo-
mon in the ende of his *Proverbes*, whither
because I would be short, I referre the rea-
der. The *Proverbe* sayth further, That in
marriage a man ought not to followe his *The chiose of a*
fanzie. Wherein there are two things to be wist.
vnderstoode. The first, that he take a wife of
a good & vertuous kindred, according as a
philosopher once answered, whē it was as-
ked of him, what maner of wife were best to
be chosen. Marie, quoth he, such a one whose
mother & grandmother thou knewest to be
honest & chaste: for as the parents haue been,
such will cōmonly the daughter be. So like-
wise in marying, a man ought to choose a
wife of like degree & state to him self, & such
a one as is answerable to his yeeres, accor-
ding to the olde *Proverbe*, Like good, like
blood, like age, maketh a good mariage.
And as Quid sayeth, *The Oxen that are*

I *vnequally*

20. Prouerbes of a noble w^m b^ris

vnequally matched, will neuer draw well together. And therfore the Prouerbe saith, Choose thy wife with heed, and great discretion.

44. For such as seeke a wife for goodes,
and do not greatly way
Her vertues, nor her honestie,
do seeke their owne decay.
A harme it is that hath no helpe,
such mariage for to make,
Wherfore, my sonne, let neuer such
a fault thee ouertake.

The Paraphrase.

IT is generally agreed vpon amongst the Philosophers, that good is devide into two kindes, the one of them profitable and commodious, the other honest. And where profit is on the one side, and honestie on the other side meeteth, we ought alwaies to preferre honestie before profit. And as their opinion is, the vertues are conceiued vnder the kind of honest goodes, and worldly goodes, vnder the kinde of profitable goods. And he that refuseth a vertuous wife for her mane

of worldly wealth, and taketh a wife for riches, not regarding her vertues, trespasseth against reason, and seeketh his owne disquietesse and harme, that will neuer be recovered. For the goodes that hee hath, shall quickly be consumed, & he shall be plagued at home with a froward foole. For as the wise man in his Proverbs saith, A wise and a vertuous wife, raiseth and setteth vp the house, but a foolish woman bringeth it to ruine: for shee will waste and consume the goods that shee brought with her, and whatsoeuer her husbande besides by his trauaille getteth: neither is it good to take a wife of greater paréage then he himselfe is, but onely to regard, that shee be vertuous, and equal in degree to himselfe. For as it is written in the Chronicle of the Philosophers, Cleobolus one of the seuen wise men of Athens, did euer say, that the wife ought to bee of no greater blood then her husbande. For if thou takest a wife of hir degree then thy selfe, thou shalt alwayes bee sure to haue thy wifes kindred to bee as Lordes ouer thee. And therefore the Proverbe sayeth, My sonne, beware thou neuer commit such a follie.

45.

The beautie and the fauour sweete
of women could I praise,
If them I found accompanied
with wisedome anie wayes.
But verie hardly or by happe,
they agree togither right,
And many times they are the markes
of persons that be light.

The Paraphrase.

Most certain it is, that the more good
things do meeete together, the bet-
ter it is. As to haue a wife that is honest,
beautifull, and wise, is farre better then to
haue one that is honest, and neither wise nor
well fauoured. But because they seldom
happen togither, nor are not farre distant
from loosenesse, you shall verie hardly see
a verie faire woman to be verie wise, and as
Ouid saith, haunciness, and dissaine, is na-
turally incident to faire women. Pride is
always the cōpanion of beautie. And here-
in is verified that which the Poets in their
fables haue written, and also Seneca in his
seuenth booke declareth, that the Goddess

Venus

Venus the better to hide her whordome, enclosed herselfe and her mate within a verie barke house, and yet not so close, but the iealous Sunne was peping in with his bright beames at the small crannies & holes, where he discouered all. Whereat the good Ladie taking greate displeasure with the Sunne, because he had so vncurteously handled her, laide her heauie curse vppon him, causing that all the womankinde that were descended from the Sunne, should be as good as euer twigged. Now of the linage and kinred of the Sunne, are all welfauored and beautifull Dames, and thereforee, because you shall hardly find a faire woman, that is not foolish and dishonest, it is said, that the curse of Venus did light vpon them. And this is the signification of this tale. And Solomon saith in his Proverbes, That beautie in a woman without wisedome, is like vnto a ring of golde in the snoute of a sowe. And this is it, That beautie and wisedome seldome meete, nor are farre distant from lightnesse.

46.

Yet here withall I do not count
the kinde of women all,

I 3

To

Proverbes of a noble w^m bas

To be vⁿprofitable, or

of v^{se} or value small:

For why, I know they haue been praisd
of diuerse worthily,

And that their vertues haue been
in manie an hystorie,

The Paraphrase.

Pythagoras, and his followers, were of
opinion, that there were two chiefe
heades, the one the authour of all goodnesse,
the other the authour of euill. And vnto these
two they referred al things þ were wrought
in the worlde, and sayd, that of the God of
goodnesse, proceeded and came the lighþ,
and all things that were good and perfect:
of which number they accounted Man. Of
the God of euill, sprang darknesse, and all
vnperfect things: amongst which they rec-
kened the woman. And in verie deede, ha-
ving respece to man, the woman is an vn-
perfect creature, although not so vnperfect,
but by teaching shee may bee brought to
some perfection, and to be profitable in her
kind. For as Aristot. saith in his Oecono-
mikes, and they be also the wordes of saine

Isidore,

Isidore, that to bring things to a perfecti-
on, it behoueth to haue the man, the wo-
man, & the oxe that ploweth. And in the
name of the woorking oxe, hee includeth all
maner of Instrumentes that are necessarie
about an house. And further, he sayth, that
it proceeded of the great wisedome and dis-
cretion of nature, that man was made of
more perfection then the woman, because he
was to commaund, and she to obey, and that
man was of more activitie and abilitie then
the woman, because his office was to trauail
in matters abroad, & without doores, & hers
only to sit at home, and to keepe that which
is brought in. And therefore the Proverbe
saith, that the woman is not unprofitable,
nor unperfect. Neither ought we to thinke,
that because some women haue been to
blame, therefore they are all to be condem-
ned. For as the nurse sayth to Hippolytus,
as Seneca in his fourth Tragedie sheweth,
where Hippolitus saith, that if there had ne-
uer been other euill woman but Medea, the
wife of Aegeus, her onely villanies were
sufficient to cause all other women to be ab-
hored. Wherto the nurse answereth, that it
were greatly against reason, that the essence

of one or two should be the blame of all the rest: And therefore sayeth the Proverbe, that notwithstanding the faultes of a fewe, the vertues of women haue been highly commended and set out with the pen.

47.

For, setting here aside that sweete
and blessed worthie rose,
That ouer all the rest doth shine,
and farre beyonde them goest
The daughter of the thundring God,
and spouse vnto the hiest,
The light and lampe of women all,
who bare our saviour Christ.

48.

Manie Ladies of renowne
and beautifull there be,
That are both chast and vertuous,
and famous for degree,
Amongst the blessed holy saintes,
full many a one we find,
That in this copasse may be brought,
for liues that brightly shinde.

49.

and worship Spanish' souldier. 69

obusbody. 49. new self warden A

What shold I of Saint Katheren
that blessed martyr tell:

Among the rest of Virgins all,
a flowre of preecious smell?

Well worthy of remembrance is
her beawty, and her youth:

And eke no lesse deserueth praise
her knowledge in the trueth.

The Marques.

Saint Katherin was a virgin, and a holy
Martyr, and among the wholie company
of Sainctes of speciall commendation, cou-
ching whose life and death, beeing a thing
so commonly knowne, I referre the Reader
to the booke called *The Flower of Saints.*

50.

We finde that Hester wanted nei-
ther beawtie great, nor grace:
Whose noble minde was ioyned with
the fauour of her face,
Of Judith likewise doe we reade,
the bewtie great to bee:

I. 5.

And

20
Prouerbes of a noble
And how she vertuously behaude
her selfe in eche degree.

*The Paraphrase of the Mar-
ques.*

Hester the Queene, was the wife of King Assuerus, of whom it shall not bee needefull to speake much, considering that in the Paraphrase to the proverbe of Assuerus, in the beginning of the Booke, there hath been enough saide. It is sufficient to knowe that she was a holy woman, and a devout seruaunte of God, as appeareth by her vertuous life, and by the earnest prayers that shee made vnto God, in the case of Hamon and Mardocheus. Iudith (as her Booke testifieth, which is one of the 24. bookes of the Bible) was reputed among the Iewes, for a woman of singular wisdom, and of great honestie in life: who slew the great Holofernes, that being sent by the King Nabuchodonosor with a great and puissant Campe, had besieged the Citie of Ierusalem, as her Booke at large declareth, where it also appeareth by what great policie (after shee had

and worthie Spanish souldier. 70

had slaine him) shee conueyed his hed, passing thorowe the watch of the Camp, to the aforesaid Cittie. This only fact (renowned Prince) strake such a feare and terrour to the harts of the enemies, as they speedily and without order, to their great losse, brake upp their siege. So as shee is greatly commended in the Scripture, for her beautie, and for her noble and valiant stomach.

51.

The famous worthy women, that
among the heathen warre,
No reason that of good reporte
among the rest we barre.

For why? their valure and renoume
was woundrous in their dayes:
And therfore not to be depriude
of due deserued praise.

52.

In Athens and in Thebes too
wer Ladyes great of fame.

The Troians, Sabynes, Greeks & Arge
had many a worthy dame.

The

or Proverbes of a noble

The Laurentines, the Amasons

may triumph for the same.

And Rome of vertuous women can,
remember many a name.

53.

No fairer creatures coulde be seene,
then Vagnes and Diana:
Daphnes, Dido, Anna, and
the vertuous Lucretia.

Nor vnrembred let wee passe
Virginia, the same

Whose passing chasteitie procurde
her everlasting fame.

The Paraphrase.

Agnes as Statius in his Booke of
the Warres betwixt the Thebans
and the Argians reporteth, was the cheefe
among the Argian Ladies, that went alto-
gether to King Creon with humble petiti-
on, for the deliuery of the dead bodyes of
their husbands and kinsmen, that were
slaine at the battaile of Thebes, fighting
against Ethiocles the Sonne of Oedip-
pus, and nephew to King Layus, who was

of the linage and stock of Cadmus: Who hauing receaved a flat denial, went altogether to Theseus, that then was Duke of Athens, declaring unto him with great exclamation, the great crueltie and extremitie that was shewed unto them. Theseus who was then newly come from the warres of the Amasons (as Iohn Boccace the poet of Florence, in his Booke of Theseus, at large describeth) vowed, that before he entered the Cittie, he would go out of hand with his whole forces against Creon, requiring him yet before by his Embassadours, to graunt unto the poore Ladyes, this their so iust and reasonable request: which when he disdainfully refused to doe, hee made warres vpon him, and slew him, wherby the gentlemen of Argos, by the industrie and diligence of the vertuous Vagnes, came in the ende to bee honourably buryed. At the ende of this battaile, wherin Creon was slaine by the handes of Theseus, beginneth the stoy of Arcyt and Palemon, the seruants and great louers of Emilia the sister of Hypolitus, which because of the tediousnes, and that the matter maketh nothing to our purpose, I heere passe ouer. Diana was

counted

Proverbes of a noble wher

counted the goddesse of Chasticie, a Lady
that set all her delight vpon the feeld in the
chase and hunting of wilde beastes. Lucre-
tia and other the famous Ladies of Rome,
are sufficiently mentioned, as wel by Lyuy,
and Valerius in their stورpes, as by Saint
August, a man of moze credit, in his Boke
Of the Cite of God, and John Boccace
in the fall of Princes, and commendation
of woorthy women, where it is shewed
how she, beeing the wife of Collatinus,
was violently forced by Sextus Tarquinius,
wherepon with a knife, or a swoord,
shee slew her selfe, saying, I free my selfe
from the faulfe, but not from punishment:
which I heere but brievely touch, because
I haue witten thereof before in the stورp
of Sextus Tarquinius. Daphnis was
daughter to Peneus, a Virgin, dedicated to
Diana the Lady of Chasticie, who as O-
uid writteh, beeing greatly desired of Phe-
bus, and not consenting nor able to with-
stande the force of her furious louer, com-
mending her selfe to all the gods, but spe-
cially to Diana whom shee serued, was
(as the Poets faine) transformed into the
Laurell, a tree of continuall greenenesse,
sweete

Sweete of sauour, and of a delectable sha-
dowe. The most all wheresof beeing decla-
red by divers Autho^rs, as Ftyer Thomas
of Capua in his *Moralls* upon the *Me-
tamorphosis*, Iohn Boccace, in his *Genea-
logic of the heathen gods*, and Maister Iohn
the Englishman, commenting vpon the
same Booke, I heere leaue to declare, as a
thing to long to entreate off. It may suffice
that shee was counted among the heathen
for a mayden of singular beawtie. Anna
was mother to the Virgin Mary, and wife
to Ioachin, a woman of great sanctitie and
hertuousnesse of life. An other of the same
name was sister to Queene Dido, a wo-
man of great commendation among the
heathen, both of them as wel she of the He-
breues as the Heathen, were worthy to be
had in continual memory. Dido as appea-
reth by her true story, was the daughter of
King Belus, sister to Pigmalion, & wife of
Sichæus, who after the death of her husband
made a howe never to marry againe, & for-
sooke the countrie where her husband was
murdered, by the meanes of her traiterous
brother Pigmalion, & comming into Affri-
ca, founded the stately Cittie of Carthage.

Where

Prouerbes of a noble
woman

Wher while shee purposed to live a sole
and a chaste life, beeing required in marri-
age by the King Hiarbas, and utterly refu-
sing, she was by the saide Hiarbas strongly
besiegged, and brought to so hard a poynt,
that seeing no other way to escape, and to
preserue her chastitie, chosing rather to die
then to live thus violated, chrew her self, in-
to a great flame of fire, & so ended her daies.
This story althoough Virgill doe otherwise
declare, yet is he not, considering the liber-
ty of a Poet, greatly to be blamed. Virginea
with what earnestnesse she was required by
Appius Claudius, to consent to his dishonest
and unlawfull lust, is sufficiently declared
by Liuie in his second Decade, and likewise
by John Boccace in his Booke *Of the fall
of Princes*, where it is at large declared,
with howe great constancy the chaste magi-
den preserued her virginitie.

54.

Prefer a life with libertie,
aboue all other things:

A vertue great it is, and wor-
thy of the paines it brings.

A shame.

and worthy Spanish souldier. 73

A shamefull great reproch it is,
without it for to flye:

An honourable thing it is
for such a good to dye,

The Paraphrase.

The auncient Philosophers were of o-
pinion, that all the Vertues were to be
reduced into the number of four, which
they named Cardinall or principall ver-
tues, whereof they accounted to bee chiese
Fortitude or manhood, which as Aristotle
in the thirde of his *Ethicks* testifieth, is so
much the more excellent and praiseworthy,
as the subiect and matter wherwith it dea-
let, his dreadfull and difficult: for manhood
hath for his obiect or contrary, Death,
which is, as Aristotle saith, the last of all
dreadfull and terrible thinges, beside the
great dangers, and sharp and cruell aduen-
tures: So as by reason of the difficultie
or hardnesse of the obiect, there are but few
that happen to attaine to this vertue. And
as it is written in the *Civil lawe*, those that
lose their lives for the libertie of their coun-
try, are counted to live for ever: for muche

B.

better

Prouerbes of a noble

better is it for a man to dye freely in fight,
for the libertie of his Countrie, then escapa-
ping to live with a shamefull and cowardly
flight. And as the Prouerb heere saith, and
they be the very words in effect of Aristote-
tle in the 3. of the *Ethicks*, The death that
is honourable, is to be preferred before a di-
shonourable life, which the Marques doth
plainly set foorth by examples following.

55.

Oh, what a death had Cato dyed
if it had lawfull beene:
And had not by the iust decrees
of God beene made a sinne.
No lesse doe I the worthy fact
of Mucius heere commend:
That Lyuie in his story hath
so eloquently pende.

The Paraphrase.

After that Pompey was ouerthowen
by Cæsar at the battail of Pharsalia, he
had retired him selfe to Lesbos, where his
wife Cornelia lay, & passing from thence to
Aegypt, was slaine by þ hands of Photinus

and Achillas, at the comandement of king Ptolomei, who was at that time his servant. Cato, who saw that the side of Pompey went in such sort to wrack, as was not by any meanes to be recovered, fled unto the citie of Utica: where, fearing by some misadventure to fall into the handes of Cæsar his mortall enemie, he presently dispatche him selfe. Mucius Sceuola was a man of great courage among the Romanes, who when Porsenna the King had with a great power besieged the Citie, determined with a noble minde to raise the siege: and to bring his matter to better effect, went secretly alone out of the Citie, with full intent to kill the Kinge, and happening to spye in the Campe, a Secretary of the Kings appareled in princely robes, supposing that it was the King, thrust him thowte the body with his swoorde, wherevpon beeing presently taken by the Guarde, and such as stode by, hee was shackled and brought before the King, who demanding of him what foolish p̄sumption had brought him to this misery: he aunswered, that not onely hee, but diverse others, to the number of an hundred more, had professed

Proverbes of a noble

by soleinne othe, for the deliuerance of the
Cittie, to doe their vttermost indeuour in
killing of the king: Whereupon Porsenna,
giuing credite to the words of Mucius
Sceuola, presently raysed his siege, com-
maunding that Sceuola should foorthwith
be burned: who when hee was brought vnto
the fire, thrusting out his hand with a vali-
ant courage into the flame, there held it, til
such time, as the whitenes of the bones, the
flesh beeing scorched away, appeared, and
when he was asked, what made him to vse
such crueltie to his owne fleshe: he aunsw-
ered, that since his hand had failed of his ver-
tuous purpose, it was good reason, that it
should suffer such punishment for so greate
an offence.

56.

For (sonne) if thou do much esteeme
thy selfe, and seekst to liue,
Thou never shalt receive the crowne,
that mightie Mars doth giue:
But if thou doost abandon all
faint hart and foolish feare:
Thou shalt not want the honour, nor
the state thou seekest to beare.

The

According to the true opinion of both the Astronomers and the Catholike divines, we are not in such sort constrained by the starres to doe any thing, as we bee thereby depryued of our owne will, to doe of necessitie that which they foreshowe, but by inclining vs to doe certaine actions, they moue al our bodily forces to do such things as they signifie. Which doth not so farre inforce vs, but that as Ptolomy saith in his *Centesloquium*, A wise and a vertuous man, may rule & reigne ouer the starres. That is, though the starres doe stirre and moue a man to doe euill, yet the partie him selfe hath sufficient power, if he will, to doe wel. But the olde people, beeing ignorant of this vertue, and seeing the Planet Mars did moue men to be benterers and souldiers, held opinion, that he was the onely god of battailes, and that hee aduaunced and rewarded all such as were valiant and vencorous: which olde maner of speaking, is here by the Marques at this time followed. And most certaine it is, that such as make much of them selues, doe shunne as much as they

Proverbes of a noble w^m bas

may, the comming into any perill or daunger. Of which sort of people Seneca in his first tragedie speaketh, where he saith, That great yeeres and gray hearos, happeneth to faintharted, and such as loue to sleepe in a whole skin. For such manner of persons will be sure to commit themselves to no hazard nor danger, wherby they are incapable of any vertue or honor. For Honor as Aristotle in the fourth of his *Ethicks* saith, is a reurence, that is giuen to men in rewarde and recompence of their vertues. And therfore the Marques saith, That whosoever is so valiant, as not to regarde his life, in any vertuous attempt, shal be sure to receiue the crowne of Mars: that is, the renowme & rewarde of a vertuous minde, which he shall quickly attaine unto if he represse feare. And where as there are in the vertue of Fortitude two extremes or vices, the one in ventering to farre, the other in fearing to much: the Marques hath not here said, If thou restrainest boldnesse, as hee sayeth, If thou abandonest feare: because as Aristotle in the thirde of his *Ethicke* affirmeth, and as dayly ex-
perience

perience teacheth, the nature of man is more inclined to fearfulnesse then to boldenesse, and therefore those that seeke to bee balaunc and vertuous, ought more to trauel in the repressing and abandoning of feare, then in the restraint or temperaunce of boldenesse. And therefore to good purpose sayeth the Marques in this Proverbe, If thou abandonest or forcest feare, and not courage, and because as it is sayde aboue, it is in euery mans power and will to bee vertuous, it is heere well saide of the Proverb, Thou shalt not want the honour, nor the state thou seekest to beare.

57.

Detest an euill life, that led
with foule reproch and shamer
And alwayes ready be to dye,
with honorable name.
For life cannot be lent for loane,
nor let from day to day:
Nor can the appoynted houre bee
nor skaped any way. (shund

Prouerbes of a noble

The Paraphrase.

THE Emperours did in their lawes
carefully prouide for the behoofe and
good estate of their Subiectes, to sette
downe rewardes and encouragements, for
such as were honest and vertuous, and to de-
uise punishments and corrections, for such
as were wicked and euill disposed. And it
is very wel thought, as hath been saide be-
fore, that such as valiantly lost their liues,
either in defence of their faith, or for the li-
bertie of their countrie, are rewarded with
everlasting life: or if any man dye in the
defence of his owne honesty, he shall conti-
nuallie be well thought of, and commended.
But such as cowardly forslake the feilde,
and run away from the warres, the lawes
haue appoinced to dye, and are accounted
for wretches and villaines, whether they
dye or liue, and their shameful and reproach-
full life, is more grieve to them then any
death that can bee devised, especially an
honest death, & this is the meaning of the
Prouerbe, Detest an euill life &c. for as
Aristotle in the 3. of his Ethicks saith, A
man is borne to honor & libertie, which
two things, we ought alwaies to keepe and
maintaine,

maintaine, and to couet by all meanes we
can, to die honestly, & to live vertuously. The
proverb saith further, that life can not be
borrowed. For as Job sayeth, The Lord
hath rated the dayes of our life, which
can not bee lengthened: And therefore
no man may shunne the appointed houre
that God hath determined. And hereupon
ariseth the tale among the Poets, of the
thre sisters of destinie, whereof the one of
them called Clotho, carieth the distasse, the
other named Lachesis, spinneth, and draw-
eth out the threede, which the thirde sister,
Atropos, windeth uppe vpon the reele. And
as Seneca in his first *Tragedie* sayth, These
three sisters are so cruell and hard, that it
was never scene, that the threede which
they had once wounde uppe, could euer bee
got backe againe. These sisters of the De-
stinie doe signifie in deede the posting time
of our transitorie life, whereof the day once
past, can never be called backe againe. And
therefore sayeth Seneca, these thre vnlive-
rall Ladies doe rule by assured order, and
may neither shorten nor lengthen, otherwise
then is appointed. Therefore ought euerie
man to applie himselfe to die well, since the
time

Prouerbes of a noble
time of his death can by no maner of
meanes be altered.

58.

King Codrus rather chose to haue
the conquest then to liue,
And neuer did his noble minde
refuse his life to giue,
To saue a valiant companie
of such as him did serue,
The life is alwayes well bestowed
that doth such praise deserue.

The Paraphrase.

Codrus beeing (as both saint Austine
& Valerius report) the king of Athens,
when as he was to fight with Pelops duke
of the Lacedemonians, and had answere of
his Idols, to whom he sacrificed, that the
side whose captaine was slaine should haue
the victorie, preferrin, glike a worshie gen-
tleman, the liues & prosperitie of his pooze
subjects farre aboue his owne, apparailing
himselfe in a base and simple habite, and ru-
shing into the thickest of the enemies, was
presently slaine. Of whom Virgil wrytel,
that

and worthie Spanish souldier. 78

that he chose rather to die with the victorie,
then to liue with the ouerthrew.

59.

Take no delight to heare thy deedes
commended to thy face,

A thing that wisedome alwayes hath
accounted for disgrace,

And if thou doest reprochfull wordes
of anie man sustaine,

It is no commendation, to
to report the same againe.

The Paraphrase.

Vnder the vertue of Fortitude is take[n]
and included all maner of vertuous
and godly actions, that are done without re-
spect of praise. For a man ought not to look
for the praise of the people, as a recompence
for his good deed, and specially if it be done
in his owne presence, which for two causes
is to be disliked. The one, because that glo-
rie nor praise is no perfect recompence
or reward for anie vertue: For as Boe-
cius sayeth, Praise or glory is nought else
amongest the multitude, but a tickeling
and bewitching of the eares. The other
reason

Prouerbes of a noble

reason is, that praises and commendacions before the face, doth rather seeme a kinde of flattering and clawing, then a praise. The Prouerbe saith further, That if thou doest reprochfull wordes of any man sustaine, It is no cōmendation, to report the same againe. The meaning of it is, that no man that is of great minde or courage, ought to speake of the iniurious and euill wordes that hath been offered him, but shall rather bee counted both wiser and valianter, if he dissemble them, and seeme not to wey them, as it is writte in the third booke *Of the liues of the Philosophers*: where a philosopher being railed at, and reviled, made this answer, Thou, quoth he, hast learned to speake euill, and I haue learned, to make no account of lewd speech. And more is he to be commended, that beareth euill wordes, then he that offreth them.

60.

Likewise the praising of thy selfe,
thine actes and speciall grace,
Doth never thee aduaunce, but all
thy doings doth deface.
For if the deedes that here thou dost,
be onely done for praise,

An

and' worthie Spanish souldier. 79

An errour great thou dost commit,
and walkst the crooked wayes.

The Paraphrase.

SOlomon is his *Proverbes* sayth, Let a stranger cōmend thee, and not thine owne mouth. And Cato saith, Neither praise nor dispraise thine owne doings: for thy praise in thine owne mouth is a great disgrace vnto thee. And those that praise themselves, because as Tullie sayth, it seemeth to proceede of pride, doe thereby bring themselves into hatred and euill will. So as if any man shall set soorth his owne doings, to the ende to bee commended & honoured, and shall thereby be reputed to bee a man of great banicie and folly, his errour as the *Proverb* saith, shal appeare to be great.

61.

Such things as wonderfull do seeme,
but feld or neuer tell,
For all men haue not heades alike,
To iudge thy credite well.
And many wordes to vse doth shew,
no great pērfection, ~~and doth~~
Tis better for to shew thy deedes,
and let thy tongue alone.

The

Prouerbes of a noble

The Paraphrase.

The chaunces that are wonderfull, are those that doe seldom happen, which though a man hath seene with his own eies, yet will not the common people (who never beleeue more then is subiect to their grosse senses) give credite to him that shall report them, but shall bee counted a liar and vaine prater for telling of them. And therefore if a man be not driven by necessarie to tell it, it is much better for him to keepe his tongue. For as Isocrates sayeth, I haue manie time repented for woordes that I haue spoken, but for keeping silence, never. And euerie mans perfection doeth rather stande in the prooofe of his woxkes, then in his words, according as Saint Luke writeth in the beginning of the Acter of the Apostles, touching our Sauiour, where he sayeth, that our Lord Iesus Christ beganne to do and to teach: where he placeh his woxkes before his woordes, which is the meaning of the Prouerbe, And manie woordes to vse doeth shewe no great perfection, tis better, &c.

The

The sixth Chapter of Liberalitie and Franknesse.

62.

Be franke and free at all assayes,
with speede bestowe thy gift:
The goodliest grace in giuing, is
to be short and swift.

Well vnderstand the qualitie
of that thou doest bestowe,
Which seene, thou shalt be able soone
the quantitie to knowe.

The Paraphrase.

A S Seneca sayeth in his booke of *Bene-*
fites, wee are not boorne to live onely to
our selues, but to benefite and profite our
kinsmen, our friendes, our neighbours, yea,
and euerie other person that we can. Sith
nature, as the ciuill law saith, hath linked all
men in a consanguinitie and duetie eche to
other. And therefore we are bound being of
abilitie, to be liberall and bountifull to such
as live in wante and necessitie, though as
the Doctours say, it ought to bee done
by

Prouerbes of a noble

by order and degrees, as first to consider our parents, next our children, then our kindred, and after them our friends, and so thowout as they be in degree. And if so bee we haue some of our kindred that be of the householde of fayth, and others that be not, the Apostle willeth vs (if our power be not sufficient to serue them both) rather to reliue those that be of the fayth, then the others, and this great vertue, Liberalitie hath, as Aristotle writteh in the fourth of his *Ethickes*, certaine circumstances: As that hee that giueth ought, to consider to whom he giueth, and to what end he giueth, and to looke that the things which hee giueth, be not of the basest of his substance, as Caine did, who offered unto God the verie worst and vilest of his flocke, whereas Abel offering the best that hee had, his Sacrifice was accepted, & Caines refused. Likewise, he is to consider, to whom he giueth, For to giue to such as haue no neede, is to cast away that, which is giuen. It must also be knowne, whether the partie to whom we giue, be able to worke, and can by his labour sufficiently maintayne himselfe. For to giue to such a one, were to rob an other, that

is not able to labour, nor hath any meane to gette his liuing, and yet, as the lawiers say, if a man be well borne and descended of a good house, so as he cannot, considering his parentage, without great shame & disparagement, give himself to anie base trade of life, although he be of abilitie for bodie to travell and labour, yet is it a good turne to relieve him, because he is in the same case with him that can neither labour nor hath means to get his liuing, for with his honestie he cannot abase himselfe to any vile occupation, and therfore is to be considered. Moreouer we ought to regard the manner and intent of our liberalitie, which ought not to be bestowed for anie vaunt or bayneglorie, as appeareth by the exāple in the Gospel, where our Sauiour, beeing present in the temple, there cometh in together, to offer, a pounde wealthy Pharisēy, and a poore vertuous widdowe. The riche Miser offereth of his great substance, great and precious presences: the poore widdowe turneth out of the bottome her purse, and her hart, a poore lillie Farthing. Our Lord demandeth, which of the twayne had offered most, and gaue sentence with the poore widow, because

A right Spanish stomach.

Prouerbes of a noble

the mind of the giuer, who onely gauie it in respect of the seruice of God, & not for anie baunt, or vaine glory, as the riche man did. Beside al this, we ought to geue that, which we geue, with a willing & a cheerful minde, as the Apostle saith, For the Lorde doeth loue a cheerfull giner, and such a one, as is not slacke nor slowe in the bestowing of his benefites. For he giueth double, as the common prouerb is, that giueth soone: & as Solomon saith in his prouerbs, Say not vnto the pore man, go, & come againe to morrow, when it is in thy hand to helpe him presently. For as Aristotle in the fourth of his *Ethicks* saith, Liberality standeth not in the giuing of many & sumptuous gifts, but in the habit of him that giueth, whatsoeuer it be that is giue: that is to say, in the cheerfull & bountiful mind of the giuer, which all are here b^riefly comprehended by the Marques: Be franke and free. &c.

63.

By worthy liberalitie

great Alexander wan

His fame and high renowne, when all
the world e he ouerran.

And

and worthie Spanish souldier. 82

And likewise Titus for his frankenes great, and actes of fame.

Amongst the worthy conquerours
obteind a woorthy name.

The Paraphrase.

Alexander king of the Macedons, and one of the 3. monarchies of the world, was a Prince of great liberality and frankenes, of whom Seneca wryteth in his *Booke of Benefites*, That when as a poore minstrell came unto him, & beseeched him to bestowe a pennie vpon him, the king presently gaue him a whole towne, and when the poore felow, halfe astonied, colde that so greate a gifte was not fitte for him: Alexander answered him, hee did not regarde what was meete for suche a fellowe to receiue, but what was seemely for so greate a Prince to geue. Titus was Emperour of Rome, a Prince of a noble minde, and of greate liberalicie, who as it is reported by Eutropius in his life, and other auncient Anthours had proclaimed, that wholoeuer had anie lute unto him, whac soeuer it were, it should be graunted, & when

some of his counsell misliking it, had tolde him, that it woulde bee a meanes to discre-
dice him, when hee shoulde not be able to perfoyme that which he promised. He aun-
swared them, that it was not conuenient, that any person shoulde deparee from the face of a Prince with a discomforsted and heauie hearte. It is also reported of him, that beyng set at Supper, and calling to re-
membrance that he had not bestowed any thing vpon any man that day, looking with a discontented countenaunce, hee saide vnto those that were with him, Alas my friends, I haue vterly lost this day: meaning that the time is never well spente of Princes, wherin they are not geuing to some bodie.

64.

But Midas with his masse of golde,
was had in great disdayne,
And he and al his treasures thought
to be but fond and vayne,
The fowle vnprincely answere of
Antigonus the king,
With stayne vnto his state, his name
to infamie did bring. The
S. E.

The Paraphrase.

Midas, as Ouid in his Metamorphosis declareth, was king of Phrigia, who received with great ioyntement the Gods, Jupiter, and Mercury, as they hap- pened to come by him, who willing to make him some recompence for his good will towardes them, bade him to aske of them whatsoeuer hee most desired. Midas being a most miserable wretch, and con- cious as the Devil, desired of them, that whatsoeuer he touched, and whatsoeuer tou- ched him, might presently turne into golde: which was by and by graunted him, where- by he became in a short time to bee wonder- full riche, but when the foole was in the middest of his Paradise, the very drinke and meate that shoulde sustayne him, turning into gold, he died, (as it is reported) of fa- mishment. The moral of this tale, I here meane not to meddle with, because it hath been touched by many greate and learned Philosophers and Poets. It suffiseth to knowe, that it noteth and reproacheth the shamefull and most wicked vice of co- uetousnesse and filthie auarice. Antigonus

Prouerbes of a noble

the king is greatly blamed of Seneca, in his booke of *Benefites*; of whom he writeth, that when a poore man desired of him a great quantitie of golde, he made answer, that it was a great deale too much, and not meete for him to require: and when the poore soule desired him to give him but a pennie, he answered againe, how that was too small a thing for a king to give. And thus not regarding how foully this dishonorable rigardines, & pinchpinning doth blemish the name of a Prince, the couetous Antigonus made these answers to the poore miserable felow, which deserue for euer to be recorded, as a foyle & counter shewe to the noble Emperours Alexander and Titus.

65.

I lyke not him thats prodigal,

nor such I list to prayse:

And yet the man that well deserues,

I hurt not any wayes.

The troth is, that I much mislike

to liue in neede and want:

But ten times more a miser, that

is couetous and scant.

The

TH^E **P**rodigall man, as Aristotle in the fourth booke of his *Ethikes* sayth, is he that spendeth more then is needesfull, & where it is needelesse. Who, percepuyng the vertues of the liberall man, that spendeth that which is meete, and where it behoueth, and that the couetuous miser is condemned, for not spending that, which hee ought: taketh himselfe straightwayes for a liberall and a vertuous Gentleman: and sayeth, that hee blesch monie, as it ought to bee vsed. And this is a vice greatly to bee auoyded, for the meane betwixte these two extremes of **P**rodigalitie, and **C**ouetuousnesse, is the vertue **L**iberalitie. Howebeit, true it is, as Aristotle sayeth, the lesser vice of the twayne, and more to bee borne withall, is **P**rodigalitie. For the prodigall man profiteth those to whom hee giveth, although hee hurceth himselfe: But the Churle and the miser neither profiteth himselfe, nor anie man els.

L4 **B**eg

Prouerbes of a noble

Besides hee that is prodigall, will sooner come to be vertuous, and liberal, the couetous, for two reasons. The one is, that by reason of his greate expenses falling in to neede and want, he will quickly see what hurt he receiueth by too much spending, and will from that time forwarde learne to bee wiser, and to keepe his money the better. The seconde is, that with the time of his spending, hee waxeth aged, and people in their olde yeeres be moze sparing and thrif-
tie, then in their youth, because the hope of gaming is nowe taken from them, whiche in youth doeth alwayes encourage them. But, the couetous person canot be brought to the vertue, by neither of these reasons. For the older he waxeth, the more miser he waxeth, and therefore if wee mislike a man, that by reason of his prodigalitie commeth to be poore, we ought a great deale moze to detest a Misar that by couetousnes groweth to be rich. For as Salust saith in his booke of *Catiline*, Couetuousnes hath vtterly banished both faith and honestie, and cleane destroyed all artes and knowledges. Whereby it hath brought in pride & crueltie, contempt of God, and a generall
Merchan-

Merchandise of suche thinges as shoulde
freely bee geuen. Couetousnesse is al-
wayes infinite, and never satisfied with a-
bundance, nor diminished with want.
And therefore Though the prodigall bee
to bee mislyked in necessitie, and want:
yet ten times worse, a miser that is coue-
tous and scant.

66.

The great Darius easlyer was,
destroyde for all his might,
And of his valiant aduersary
subdued, and put to flight:
Then might Fabricius moued be,
with couetous desire,
Whose hart with filthy auaryce
coulde not be set on fire.

The Paraphrase.

Fabrichius, beside a number of other
his noble, vertuous, and worthie actes,
excelled in the vertue of liberallitie, of whō
it is reported by Valerius in his menth
booke, that when he was presented by the
State of Beneuento, with a great masse

Proverbes of a noble

of monie, bee returned the embassadoures
with their treasure home agayne, as one
that concended himselfe with the benefite
of his Temperance, and helde himselfe
satisfied with that small wealth which bee
had, supposing it to bee a sufficient riches;
For bee did always saie, that riches con-
sisted not in much having, but in little co-
ueiting.

67

To helpe a man in miserie,
our dutie vs doeth bindē:
And not to doe it when we may,
is odious and vnkinde,
A noble minde will never stayne
it selfe with such a blotte,
Nor suffer such a great offence,
nor such a filthie spotte.

The Paraphrase

THE Prophet Dauid saith in his
psalter: Blessed is that man, that
hath compassion vpon the poore and

the needie: For in the time of his necef-
sitie, the Lorde shall deliuer him. And
Solomon in his *Proverbes* saith, That
who so hath pitie vpon the poore, and
relieueth, them lendeth vpon vsurie to
G O D, who shall restore him with great
gayne, that which hee hath disbursed.
And therefore the *Proverb* saith, To helpe
a man in miserie, our dutie vs doth bind.
Where Duetie is taken for a woynke of
Mercie, as Seneca accounteth it in his
Booke of Duties, and farther it saith, Not
to succour when we may, is odious and
vnkind. For as Solomon in his *Proverbs*
saith, Whosoever stoppeth his eare at the
crie of the poore, shall crie for helpe him-
selfe, and not be hearde. And therefore
it is not to bee thought of a noble minde,
but if hee see a man in miserie or distresse,
hee will followe the advise of the *Prophet*
Esaie, who saith : Breake thy breade to
the hungrie, and carrie home to thy
house the sorowfull and the poore,
where thou seest a man bare and na-
ked, cloth him, and despise not thine own
flesh, Solomon saith in his *Proverbes*, He
that

Proverbes of a noble

that hath pitie vpon the poore, shalbe hap-
pie. And this is the meaning of this pro-
uerbe. A noble minde wil never staine,
&c.

The seuenth Chapter

of Truth.

68

Truth honour thou, & alwayes loue,
Step not from her aside,
But frame thy friendship after her,
that euer may abide.

The Image faire of holy life,
and daughter true is she,
As faithful sister vnto ver-
tue, chiefe is honestie.

TRUTH is of so great a worthines and
excellencie, that God himselfe, as it
appeareth in the Gospel, is called
the Truth. This truth hath two ex-
tremities. The one, called vayne boasting,
which is when men brag of theselues, more
then they are able to performe: the other is
named Ironia, when men publishe of them-
selues, that which is not in them. Men
ough

ought to loue and honour the trueth after one of these two manners, eyther where ic concerneth onely them, and therein men ought to beware, that they neither exceede, nor doe lesse then that which is reason. The other is, when it toucheth an other, & in this case, to reuerence the trueth, is as much to say, as to performe whatsoeuer is promised, and to bee true of our woorde, as well to our enimies, as to our friends, as we are bound by the Ciuill lawe: for there is no greater duetie betwixt man and man, then to keepe their faich and promise iustly one with the other, without the which, all trafficke and dealing amongst men must of necessitie cease. And therefore the Proverbe sayeth, Truth honour thou, and alwayes loue, steppe not from her aside. And farther, that we ought to frame our friendshipp after truth. Friendshipp, according to the minde of Aristotle in his *Ethickes*, is in one of these three sortes, eyther for profit, for pleasure, or for honestie. Friendshipp for profit, as Seneca sayeth, is Merchantes friendshipp, which never endureth longer than there is hope of gayne. Friendshipp for pleasure, lasteth as long as delight and pleasure

Prouerbes of a noble

pleasure lasteth, and as delightes doe alter
with peeres, and suche thinges as seemed
pleasant at some age, are thought displea-
sant in an other: Therefore this friend-
shippe can never long continue. Friendship
for honestie, is that which is grounded vpp-
on truth and vertue: and as vertue, truth, &
honestie, are thinges everlasting & vnchan-
geable, so the friendship that is grounded
vppon them, cannot but continue for ever.
This friendshippe florisheth in the time of
prospericie, and continueth and remayneth
in the time of misfortune and aduersicie,
and therefore hee saith: That shee is the
daughter of holinesse, & that honestie is
the faithfull sister vnto the most soue-
raigne vertue. Honestie, (as Plato repor-
teth, & as it is brought in by Tullie in the
beginning of his offices) is of suche an ex-
celling beauty, as if shee might be seene with
mens eyes, the whole worlde woulde bee
in loue with her. Who because shee is
stedfast, assured, sounde, and everlasting,
is saide to bee The faithfull sister to soue-
raigne vertue.

Attilius

69.

Attilius knowing well before,
That he shoulde surely dye
If vnto Carthage he returnd,
Obseruing faithfully
His troth and woord, defernd no time
For to returne againe,
Where as he suffred tormentes great
By death and deadly paine.

The Paraphrase.

Marcus Attilius, as S. August. writeth
in his 1. booke of the *Citie of God*, and
also Tullie in his *Booke of duties*, beyng pri-
soner among other Romanes, in Carthage,
& sent vnto Rome, to persuade an exchange
of prisoners: when he came to the citie, and
hauing declared his message, was demaun-
ded to geue his opinion what hee thought
best to bee done, after that he had thoro-
ly considered that the Roman prisoners were
olde, & impotent men, and that the Cartha-
ginians were all young and lustie fellowes:
his advise was, that they shoulde in no
wise make anie exchaunge, and when
his friends, understanding that his counsell
was allowed, laboured by all meanes they
coulde

Prouerbes of a noble

could to keepe him from goyng agayne.
He told them that hee had gauen his faich
and his woord to the Carthaginians, that
he wold returne himself with the answere,
and therfore notwithstanding that he knew
& was sure that his goyng thither should be
harmefull & dangerous, comming into the
handes of his cruell & dealy enimies, yet co-
sidering that he had promised, he wold per-
forme it, and so in deede did, whereas he suf-
fered most cruell death, with greate tortur
and tormentes.

The eight Chapter of *Continence in coueting.*

70

Of worldly goodes possesse no more,
nor farther seeke to haue.

Then may suffice thy neede, & cleare
thy conscience after graue.

All ouerplus with heede auoyde,
for more then meete is nought,
And nothing can continue long,
that on the earth is wrought.

The Paraphrase.

Solo-

Solomon saith in his Proverbs, that the praier which every man ought to make unto God, is this Pouertie nor riches lord giveth thou unto me, but only that whiche is sufficient for my maintenance, least by having to muche, I be tempted to forget God, and to saie, Who is the Lord? and having on the other side to little, I bee forced by miserie and want, to blasphem the name of my God. And this auctorite of Solomon is in a maner the full Cōmencarie of this Proverbe. Likewise Aristotle in the tenth of his Ethickes saith, To seeke to possesse a meane & moderate wealth, is the perfection that a man attaineth unto. And Seneca in a booke that he made of the quietnesse and satifysing of the minde, moueth this question, What quanticie of the goods of fortune a man ought to enjoy to, and what is the meane & temperate state of riches? That a man ought to seeke for and possesse so muche as may keepe him from pouertie, and yet to be not farre from it: And this is it that preserueth a man from falling, as the piller, which is the conscience, being the greatest rest and quietest that a man can carry with him. The Pro-
verbe

Prouerbes of a noble

uerb saith, Nothing can continue long,
that on the earth is wrought. The wold
it selfe must ende, and all thing that therin
is created: wee see that nothing endureth
long, beautie decayeth, fauour faileth,
strength abateth, and life it selfe but a smal
time lasteth. The greatest princes that be,
must away, and though the whole wold be
subiect to them, yet are they them selues
but subiectes to miserie, to casualtie, to so-
rowe, to sicknesse, and to death, and muste
die as an other man: all our pompe, our va-
nities and follies muste haue an ende, wee
haue no continuall abiding place, as saint
Paule saith, but must al away, some to hea-
uen, some to hell, according as they haue
heere behaued them selues: And therfore
is it a great madnes for any man to set his
felicitie in so fickle an estate, that he know-
eth can not long time endure, & to behau
him so fondly for the small time that he is
heere, as to liue hereafter in tormentes, that
shall never ende.

71

The more thou gettest continually,
the more thou still doest craue,

Nowe

and worthie Spanish souldier. 90

Nowe iudge (of twaine) which is the
if that thou reason haue: (best,
To be a Lorde of riches great,
with grieve and toile and care,
Or quietly to liue content
with small and decent share?

The Paraphrase.

Substaunce and riches doe never satisfie
the appetite nor desire, but as Cassio-
dorus wryteth in an Epistle, as in a drop-
sie, which is a disease that causeth continual
thirste, the more a man drinke the thirsti-
er he remaineth: So yf couetousnesse be
not bridled, the more riches we get, the
more wee desire: and therfore the Proverbe
heere willeth, that a man shoulde waite with
himselfe, whether it be better to possesse
great riches with trouble and tormente, or
to enioye a reasonable living with conten-
tation and quietnesse. For as Seneca in his
Epistle to Lucilius saith, There is no man
that is loued or fauoured of God, but
he that contemneth and despiseth ri-
ches. The possession whereof, saith Se-
neca, I doe not take from thee, but wuld

Prouerbes of a noble

that thou shouldest enjoy thē without feare,
which to attaine vnto , thou hast no other
way, but to liue happily & quietly with thē,
esteeining them as thinges transitorie, that
soone may be forgone . And he that pos-
sesseth them in suche sort possessest them
with quietnesse and contentation.

72.

The riches that we heere possesse
With hast away doe flee :
And as the tides with floods and ebbes,
They mooue continually.
Seeke thou the treasures of the minde,
Which stande like brasen walles,
Both firme and sure,a safe defence
Whatsoeuer thee befalles,

The riches & wealth of the worlde, are
the thinges that are most accounted
of amongst the goodes of fortune, which do
sometime encrease, & sometime decrease,
as Boetius in the person of Fortune spea-
keth, saying, that the seruantes (which are
these temporall goodes) doe stil attend vpon
their mistres, which is Fortune, with
whom they do alwaies both come and goe,
and

and worthy Spanish souldier. 91

and therfore saith Boetius, that Fortune hath the whole worlde vpon her tottering wheele, bringing whom shee list aloft, and casting others downe, making poore men of suche as were riche , and riche men of suche as were poore . And therefore the Marques heere warneth vs, that we apply all our forces to the obtaininge of morall goodes, tha: is to say, Vertues, which are in deede the perfection of the Soule , as Aristotle in his boke of the Soule, wryteth. And these, saith the Proverbe, stande like brasen walles, both firme and sure, a safe defence, whatsoeuer thee befalles, as muche to say , as they never leaue nor for- sake a man: As Tullie declareth in his Paradoxes , where he bringeth in Bias the Philosopher , one of the seuen wise men of Athens, who, when the Citie was taken by a Tirant, and the people fleeing, hadde taken with them as muche as they coulde carry, only Bias medled with nothing , and when one of his neighbours did aske him howe chaunce he tooke none of his goodes with him: he answeared him, that all which was his, he carried about him , not coun-ting any thing to be his, but the vertues of

the minde , esteeming the goodes of the
worfle to belong as wel to any others. And
this is the meaning of this prouerb , Seeke
thou the treasures of the minde, &c.

Seeke not ambitiously to reigne,
nor rule with tirranny,
But both her woorkes and waies see
thou shunne aduisedly: (that
And choose the meane estate, among
the which tis best to liue:
So shalt thou passe with pleasure all
the time that God doeth giue.

The Paraphrase.

A Tyrant is he, as Aristotle in the se-
uenth of his *Politiques* saith, that com-
meth to the Crowne by force or by politicie,
who endureth no longer then he is of force
or power, as Medea saide vnto Creon in
the seconde *Tragedie* of Seneca, Tyrantes
and euil gouernours doe not endure for
uer, and as Agamemnon saith vnto Pyrrus
in the speache that they had about the death
of Polixena, Their gouernmēts that are by
force,

and worthy Spanish scouldier. 92

force, continue no long time, but the gentle & mild gouernmēt is that which endureth. And therefore the Proverbe saith, Seeke not ambitiously to raigne, nor rule with tyranny, and that we ought to forsake her pathes, and her workes, and choose to liue among the meanest sort, which is the best and the quietest life. Which is that which is saide in the Proverbe before, that Seneca wrote in his Epistle to Lucilius, That there is no man esteemed or accounted of G D D, but those that despise & contemne the pompe and wealth of the worlde.

74

For thinke not that the loftie state,

nor throne of high degree

Doeth make a man the perfecter,

or hapier to be.

It rather doeth his cares encrease,

and giues him grieve and paine,

And on his necke, that erst was free,

doeth cast a careful chaine.

¶.4

The

Prouerbes of a noble

The Paraphrase.

No worldly wealth, but specially no ty-
rannicall gouernment, can bring a
man to perfection, or to liue happily, but
rather draweth with them feare, daunger,
 vexation, and cares, and as Boetius saith,
The Tirants that are alwaies waited vpon with their guard, to terrifie and amase
others, are alwaies afraide them selues of
those, whō they suppose to feare. And Tullie
in his booke of *Friendship* saith, that in
the life of the Tirant, there is neither faith,
 loue, nor any long enduring goodwill, of e-
very thing is he ielous, and eche thing
ministreth vnto him cause of care, and dis-
quietnesse. And further he saith, *Who can*
euer loue him, whom he feareth, & of whom
he knoweth that he is feared? And this is
the meaning of the Prouerbe, *The loftie*
states, nor throne of high degree, doeth
make a man. &c. Touching the which,
Boetius in his thirde booke of *Consolati-*
on writeh of Dionisius of Sarogofsi, who
from a meane man was aduaunced to the
Crown, to whom, when his friende came
vpon a time to see him, and greatly praised
the

the happynesse of his estate, telling him that he ought to account him self most happy, that had attained to so high a dignicie: Dionisius bidding him to a dinner, caused him to sit downe, where ouer his head was hanging a terrible Swoorde with the point downewarde, who with the feare and agone that he was in for falling of the swoorde, made but an vnpleasant dinner, sitting all the time vpon thornes: After he was risen, Dionisius asked him , yf his dinner were not pleasant vnto him : Suche a pleasure (quoth the poore fellow) GOD keepe me from, that euery moment looked to haue a Swoorde vppon my pate : and suche (quoth Dionisius) is the life of euery Tyrant, eu'en as full of pleasure as hath been thy dinner: for the highnesse of his state encreaseth his miserie , and chaineth him with the chaine of chaldome, touching the whiche I haue spoken at large before in the second Proverbe.

Seeke that which thou maist easily haue,
and care not for no more,

Proverbes of a noble

For thou shalt see from time to time,
if that thou watch therfore,
The loftie states and mightie powers,
come topsie-turuy downe:
And he that late a Miser was,
with ioy to weare the crowne,

The Paraphrase.

Boetius in his second booke of *Consolation* saith, that nature contenteth her selfe with a very smal thing: and if you shal at any time ouercharge her with thinges that are superfluous, the more you charge her, the more hinderance, hurt, and displeasure you doe unto her. And therefore the Proverb saith, that we ought to seeke that, which we may honestly and easily attaine unto, and no more. For if wee will well marke it, as Boetius in his first booke of *Consolation* saith, We shall see a man in one houre hoyled uppe a losse, and in the selfe same houre caste downe againe, and an other aduaunced in his place: for solace and sorrowe succeede one the other. And as Seneca in his seconde *Tragedie* saith, haue their

and worthie Spanish souldier. 94

their turnes . And this is it, that the
Proverbe saith, That loftie states and
mightyie powers , come topsey turuy
downe. &c.

76

Trust not vnto the state of those,
that hastilie mount a hie:

But looke to see them fall as fast
as euer they did flie.

For be thou sure the wicked man,
shall neuer long endure:

His happy fortune shall him faile,
when most he thinkes her sure.

The Paraphrase.

Salomon sayth in his Proverbes, That
the goodes which are hastilie gotten,
will as swyftly be gonue. So that the
sodayne rising aloft, hath alwaies his fall
and great mischiefe at hande : For as
Dauid sayth in his Psalmes, Neuer trou-
ble nor frette thy selfe at the prosperitie
of the wicked , nor at the aduauncement
of the unrighteous, for they shall sodayn-

ly

Proverbes of a noble

If be plucked uppe by the rootes, and
those that faithfully abide in the Lord, shal
inherite the land. And againe, I haue seene
the wicked floozishing like the Cedar of
Libanus, and within a while after there
was no remembraunce of his beeing. And
therfore saith the Proverbe, Be sure, the
wicked man, shal never long endure.

77

If that thou wilt abundance haue,
liue to thy selfe content
With only that which nature findes,
to be sufficient.
I haue not seene men troubled much
their liuing for to get:

But many for to mount alofte,
Their hartes asunder fret.

The Paraphrase.
Seneca saith, in an Epistle to Lucilius,
that he is not poore that hath but a little,
but he that desireth muche. For great ri-
ches is it to nature, to haue a little with con-
tentation and ioy, for a very small thing
doeth nature require, and a little suffiseth
her:

her: And therefore the Proverbe saith, I
haue not seen men take any great paine or
trauaille to live in the wold, but misera-
bly doe they moile and toile, and fret their
hartes asunder, that seeke to clime aloft.

78

Then let vs well the matter waie,
what if thou doest possesse,
Great store of goodes obteined heere,
by fraude and wickednesse?
What great assurance hast thou nowe,
that thee may certifie
Thou shalt not come by chaunce or
to begge before thou die? (chap

• *The Paraphrase.*

Tullie saith in his *Philippicae*, that the
goodes which are wickedly gotten,
will euil auouredly be spent: And therfore
there is nothing that can assure a man of y
continuance of his state, for a thousand mis-
fortunes maye happen that may make a
riche man a begger. And therfore Seneca
saith, that we ought to possesse those riches
we haue without care, so as it may never
greeue

Prouerbes of a noble

greeue vs, though wee loose all we haue, ta-
king them not for our owne, but as straun-
gers and thinges lent vnto vs, and for the
time that we haue enjoyed them, we ought
as Boetius saith, to glorie & thankes that wee
haue beene benefited by them as by external
goodes, neither ought we to complaine yf
we loose them. And this is the effect of the
Prouerb, where it saith, What great assu-
rance hast thou nowe, that thee may
certifie; &c.

79

How many riche men haue we seene,
in little time decay,
And from their great & loftie states,
slipt downe and fallen away:
How many haue beene laught to
For putting of their trust (scorne,
In this fonde fickle honour heere,
nowe tumbled in the dust?

The Paraphrase.

VV Ith great wisedome saith Dauid
in his Psalms, If riches happen
to abounde, set not thy hart vpon them, least
yf we fortune to forgoe them, we shoule so-
rome

and worthie Spanish souldier. 96

rowe and torment our selues for them: See whatsoeuer happen vnto vs, it is alwaies best to say with Job, The Lord hath giue, the Lorde hath taken away: Blessed be the name of the Lorde for euer. And so shall no man be scorned nor derided, for any thing that he hath lost, or may loose.

80

And thus if I haue tolde the trueth,
In these preceptes of mine:
Seeke not for riches nor desire,
the thing that is not thine.
And if thou doest demaunde of me,
to whom they doe belong:
To fortune: thus I answeare thee,
that list not to be long.

Th: Paraphrase.

2072 Of goods there are two sortes, outwarde and inwarde. The outwarde goodes be such as fortune giueth, and these be none of our owne, according to the saying of Bias before alleaged: but our owne goodes are those that be within vs, which are the Morall vertues, which are not subiect to anye change of fortune: for

For when al the giftes of Fortune fayleth,
yet learning and vertue remaineth, which
neuer leaue nor forslake a man, but main-
teine and accompany him all his life tyme,
according to the opinion of Cato in his
Philosophie. This beeing, as it is very
true, wee ought not so wiche carke and
care, to heape, to regarde, and scrape v ppe
riches, which belong not vnto vs, and may
many waies be taken from vs, doe what
we can to keepe them. And therefore our
Saviour hath warned vs, that we shoulde
lay vp our treasures in heauen, where nei-
ther rust nor mooth can come, and where
no theeues can breake in, to steale it.
This can we not doe wiche our goodes of
the world, but howsoeuer wee dispose them,
they are subiect to chaunce and casualties,
that may happen.

The nienth Chapter.

Of Ennie.

81

Let not the envious man in life,
a paterne be to thec,

Nor

Nor walke thou in his froward paths,
nor keepe him companie.

It is not for a vertuous minde,
such errorre to commit:

Nor doth a noble hart beseeme
so ill to vse his wit.

The Paraphrase.

Enuie, as Aristotle in the seconde of his *Rethorikes* sayeth, is a sullennesse and griefe of that men haue, to see either honour or any good thing to happen to anie that is of the same calling that they themselves are, and it is one of the vilest natures that can be in a man: so as manie times the eniuious person, without anie just cause at all, becommeth a mostall enemie to his neighbour, according to the saying of Saint Gregorie in his *Pastorall*, where hee sayeth, That the eniuious man, beeing not able to cleare his hart from the venim that is there congealed, discouereth himselfe, and falleth to working of mischieves openly. Whereupon our Sauiour Christ sayeth in his *Gospel*, That there is no Prophet without ho-

Nour

Prouerbes of a noble

nour but in his owne Countrey. For his
owne kindred and companions, for the
great disoaine they haue of his estimation,
doe seeke by all the meanes they can to dis-
credite and deface him, which is not for a
vertuous minde, nor doeth a noble hart
beseeme. For it is for a noble and gentle-
manly hart to behaue himselfe as the good
Moyses did, who when certaine eniuious
persons, to moue him to displeasure, came
vnto him, and tolde him that two of the
common people did prophesie in his tent,
Moyses verie graciously answered them,
that he wished to G D D, that eitherie one
of the people were able to prophesie, which
milde speech proceeded from a noble and a
baldane minde.

82.

Nought else doth enuie bring to passe
nor other seede doth sowe,
Then murders, mischiefes, cruelties,
and subtle ouerthrowe.
As by the Scripture doth appeare,
where cursed Caine did kill
Poore Abel (that offended not)
vpon malicious will.

The Paraphraſe.

Abel and Caine were brothers, as Moses in the firſt of his fine bookeſ witteth. The truell murther of Caine done vpon Abel, and the cauſe thereof, is in the ſame Booke at large deſcribed. And therefore, to make anie long Paraphraſe vpon it, were but a thing ſuperfluous. And it is well knowne, that enuie, the roote of miſchieſ, was the firſt deuiler of that ſo shamefull and horriblie a fact.

Thankefulneſſe.

83.

Good turnes that haue beene done to
haue ſtill before thine eie, (thee,
And when to recompence the ſame
it in thy power doth lie,
Requite them with a cheerefull hart
And waryng well in minde
What friendſhip hath beene shewde to
thee beſt thou vnkinde.

Na

The

80 Proverbes of a noble w^mnt

The Paraphrase.

Senea in his Epistle to Lucilius w^mnt
w^mnt eth, that the vnthankfull man is he,
w^mnt that returneth a good turne without
w^mnt interest: in whose opinio we are bound
not barely to returne the benefite which we
haue received, but to do it with recompence.
For as Valerius in his fift booke w^mnteth,
Hee that doeth not thankefully recom-
pence a good turne, doeth clearly be-
reaue men of the doing and receiuing of
pleasures, without the which, the life of
men is rather a death, then a life. And this
is it that the Proverbe saith, Good turnes
that haue been done to thee, haue stil be-
fore thine eie. &c.

84. 28
O what a shamefull staine it was,
to Prolomei the king,
The noble Pompey traiterously
vnto his death to bring:
And Ezekias, for his great
vnthankfulness did pay,
When by the wrath of God he shoulde
haue died before his day.

Th

The Paraphraſe.

Ptolomey was king of Egypt, who as
Lucan wryteth, was ſeruant to Pompey
the Emperor of Rome, at whose handes
he received his kingdome. And as the Ci-
uill warres beganne to ware hot betwixt
the two mightie Princes, Cesar, and Pompey, (after the battaile of Pharsalie) Pompey
retired from the fieldes of Philippos,
to a place in Lesbos where hee had ap-
pointed his wife Cornelia to lie: but per-
ceiving the people of the Countrey not to
bee ſuch as hee might truſt, hee went by
Sea from thence to Egypt, where he com-
mitted himſelfe to the handes of Ptolomey,
who conſpiring with Photinus, and A-
chillas, (two miſchievous persons) betrayed
him, and after they had flaine him, preſen-
ted his head unto Cesar, at the ſight where-
of, Cesar, as the ſtorie telleth, could not re-
fraine from ſhedding of teares. Wherupon
maister Frances Petrarch in one of his So-
nets thus wryteth.

Cesare poi che'l traditor d'Egitto,
Li fece il don de l'honorata testa.
Celando l'allegrezza maniſta,
Pianſe per gliocchi fuor, ſi come è ſcritto.

Proverbes of a noble w hse

Which in our bulgare speech is thus,
Cæsar, when as the false Egyptian had
Presented him with worthie Pōpeys hed,
Hiding his ioy with coloured countenance
sad,
His fained teares foorthwith, they say, he
shed.

¶ Of the reproaches of this Ptolomey, all
histories are full. And because as I haue
said, Lucan setteth out this matter more at
large, it is needless to make any long dis-
course thereof, since this Booke required
no such exquisitenesse, nor increaseth of anie
forraine storie. Ezechias being of the tribe
of Iudas, was king of Ierusalem, the seruāt
and greatly beloved of God: who, when Se-
nacharib king of the Assirians had besie-
ged the Citie, sent Rabsacah his messen-
ger unto him, and to the rest of the people,
willing them to yeeld themselues, and pro-
mising them their liues, threatening them,
that if they otherwise did, he would assured-
ly put them all to the sworde, and that nei-
ther their God, nor any other God beside,
should be able to deliver the, as they might
see by the expperience of a number of other
mighcie countreyes that he had conquered &
brought

and worthy Spaniſh ſouldier. 100

brought in ſubiection: Ezechias being a-
ſtrayed of the hugenesſe of the armie, and of
the great power of Senacharib, ſhewed unto
Rabsacah the temple of Ierusalem, with
all the vefſels and ornaments thereof, and
all the Jewels of his owne house, which had
been gotten together, and laid vp by his pre-
deceſſors: but the Lord knowing the weak-
enesſe and faintnesſe of Ezechias, and foreſee-
ing that he was determined to yeeld himſelf
into the handes of Senacharib, or at his ap-
pointment to Rabsaces, being greatly of-
fended with him, ſent unto him the Prophet
Eſay, to let him understande, that he ſhould
preſently die: but ſuch and ſo great was his
ſorrowfull lamentation and mourning, as it
pleased the almighty to reuereſe the ſentēce.

The eleuenth Chapter *of Friendſhip.*

85.

The man that councell good can giue
and will thee reprehend,
And warne from euery euill act,
choose thou to be thy friend.

N 4

And

Prouerbes of a noble

And thinke thy selfe thrise happy, whē
 thou such a friend canst haue,
 That will thee well instruct, and from
 all ill aduises sauē.

The Paraphrase.

Friendship, as Aristotle in the eight of his *Ethikes*, sayeth, and as hath been sayde afore vpon one of the Prouerbes, is of three sortes, for delight, for profit, and for honestie. Friendship of delight, is the friendshipp of flatterers, and testers which endureth but a small while: for when the pleasure ceaseth (as testers are not at all times, nor of all men liked) this friendshipp straight wayes endeth. An other friendshipp there is, grounded vpon profit, and is, as Seneca termeth it, merchaunt friendship, for it endureth no longer then there is hope of profit: And those that vse this kinde of friendship, doe it, as Seneca sayeth, more vpon the profit, then in respect of the person. The Flye alwayes attendeth vpon the honie, and the Woolfe vpon the Carion. Which kinde of people are more in loue with the praye,

and

and worthie Spanish souldier. 101

and the spoyle, then with the man. The third kinde of friendship setteth it selfe only vpon honestie, and groundeth her selfe vpon vertue, and this endureth as wel in aduersitie, as in prosperitie. This is the allonely true friendship, which the Proverbe counselleth vs to choose, and this is that which Aristotle sayeth causeth in friendes but one hart and one minde: and this friend, whose friendship is grounded vpon honestie, is he, that wel reprehendeth, and is no flatterer, nor will consent to any wickednesse nor euill, but giueþ counteſt with out affection, iustly and vprightly, persuading alwayes to vertue and godlinesse of life, and all the actions and doinges of such friends as are knit in this friendship, doe ground them selues as the Proverbe saith, vpon goodnessse and honestie of life.

86.

And he that is thy friend, I wish
and warne in any case,

Thou keepe and vse him as a friend,
in every time and place.

I speake not of the flatterer,
who vnder colour sweete:

N.5.

OF

Proverbes of a noble
Of sugred speeche and pleasant shewe
with gift of gall doth greate.

The Paraphrase.

In this Proverb is mention made of the
diuision of friendshiپ, before specified,
and it sheweth that the friendshiپ that is
upon profic, which is the dissembling and
flattering friendshiپ, is not in very deede
the true friendshiپ. For there is no perfect
friendshiپ, but that which is grounded up-
on vertue and honestie, which friend aboue
all others we ought to esteeme: and of such
a friend speaketh Aristotle, where he say-
eth, What pleasure hath any man in his
life, though hee haue all the felicities in
the worlde, if he want a friende? For, to
live happily and quietely, it behoueth a man
to haue one, to whome he may safely open
all his doings, and with whom he may bee
as holde as with him selfe. We reade in the
Chronicle of the Philosophers, that Aristotle
beeing de maunded what bee accounted
a friende to be; made answere, that it was
one minde in two bodyes. Of this assured
and

and worthie Spanish souldier. 102

and perfecte friende doeth the Proverbe
heere speake.

If thou conceale thy thoughts, and that
dost thy minde in secret lyes:

If thou shalt be sure to be esteemde
and taken to be wise.

Ofte haue I found my selfe by speache
in thrall and trouble brought:
But neuer yet for keeping of dōment
my toun, I suffred ought.

83

The Paraphrase.

Cato in his morall Philosophie saith,
That the first and principall vertue
that a man should haue, is to haue a sober
and a modest tongue, for much is he in fa-
vour with God, that is able to holde his
tongue, when time and cause requireth. I-
socrates in his Oration sayeth, that in two
thinges onely, speache is to bee preferred
before silence: the one is, in speaking
that, which is to a publike commoditie: the
other, in bitering that, which necessarie
forzech. In all other thinges hee sayeth:

that

Prouerbes of a noble

that silence is farre to bee preferred before speech: but specially a man ought to keepe his owne secrets. For as Seneca saith, If thou art not able to keepe thyne owne secrets, how canst thou require an other man to doe it? And therefore the Prouerb saith, Thou shalt be counted discrete and wise, if thou kepest thy secrets to thy self, and that a man bringeth him selfe in subiection by speech, but shall neuer bee harmed by silence.

88.

But yet I would not haue thee heere,
to be so straightly tyed:
That from thy deere & speciall friend
thou shouldst thy doings hide.
For why? it were to great offence,
t'abuse his friendship so:
And euen the redyest way it were,
to make thy friend thy foe.

The Paraphrase.

Seneca in his third epistle setteth downe,
the way and meane how to get frends,
and being gotten, how to keepe them, saying

and worthy spanish souldier. 103

to Lucilius, Lay with thy selfe a long time
the worthynesse of the partie whom thou
doest choose for thy friend, and when thou
hast founde him to be meete for thy friend-
ship, committ all thy doings and all thy de-
uises vnto him, and be as bolde of him as of
thy selfe. With thy friende saith Seneca,
imparce all thy cares and all thy thoughts,
and in so doeing thou shalt haue him faich-
full vnto thee: but if thou growest once into
iealousie, and hidest any thing from him,
thou giuest him cause to be vnsaithfull, for
divers in fearing to bee deceiued, haue
taught others to deceiue, and therefore the
Marques saith, The readiest way it were
to make thy friend thy foe.

89.

See thou thy life be alwaies such,
in deede and eke in shewe:
As thou regardest not a whit,
though all the worlde did knowe.
Vnto thine honour and thy name,
haue alwaies speciall eye:
To shunne the thing thou oughtest to
and all offence to flye, (shunne

The

Proverbes of a noble

The Paraphrase.

Eneca in the aforesaid Epistle sayeth,
That he which dare not trust his friend
as much as him selfe , hee is greatly decei-
ued , as one that knoweth not perfectly the
force of freindship, howbeit hee sayeth be-
side, Lue thou in such sorte, that thou com-
mittest nothing , neither in deede nor
thought, that thou shouldest be ashamed to
shewe thy friende : meaning , that a man
oughte to haue no filchy nor dishoneste
thoughts in his minde, but such as can mi-
nister no cause of offence to any man , not
though it were to his very enemie.

The twelfth Chapter of *Daetie to Parents.*

90.

Great reverence to the parents
euermore we ought to giue :
And with obedience honor them,
as long as they doe liue.
The Lord him selfe hath promised
assuredly that hee

That

and worthy Spanish souldier. 104

That doth the same, with long & happy life, shall blessed bee.

The Paraphrase.

Setting aside the lawes both of God and man, we see that euен by very nature men are moued to honour, loue, & feare their parents, and that we shun to offend them, for the benefite of nature that by them we haue received, as we are caught by the Civil law. Besides, our Sauiour Iesus Christe in creating of the Commaundements, hath not promised long life for the fulfilling of any of them, saue onely for this, whers he saith, Honor thy father and thy mother, that thou maist liue long & many daies vpon the earth: As it is also written in *Ecclesiasticus*, He that honoreth his father, shall receiue ioy and comforte of his owne children, and shal liue a long and an happy life. And againe, The blessing of the father maketh stedfast the state of the children, but the curse of the mother bringeth them to destruction, Whereupon saith the Proverbe, The Lorde him selfe hath promised, &c.

Prouerbes of a noble

91.

By motherly persuasions

Veturia did asswage

(And with her presence pacifie)

the Roman in his rage.

On th'other side the beastly lust

of that same monster vile,

With incest and with murder did,

his hatefull hart defile.

The Paraphrase.

Veturia was an honourable Matrone of Rome, and mother to Coriolanus, a man of great wisedome and valure, to whom for his great deseruings, the common wealth of Rome was not a little beholding, howbeit as it is no newe thing amongst men, to haue their good deedes requited with vntankfulness, he was mosse unkindely & vniustly banished by his owne Countrey men: the cause why, I finde not apparant, for malice never mindeth reason, neither doth euill will at any time regarde Justice. But to returne to the matter of Coriolanus, beeing thus banished, goeth straighwayes to the Volscians, who at

that time were in armes against the Romanes: and as vertue in all places getteth estimation, so was he received and inter- ceined with great honour amongst them, and for his valour, within a very small time chosen to be their general. Wherby it came to passe (as Valerius writeth) that euē him, whose profit and good turnes his Citizens could not away with, nowe were they, the case beeing altered, driven to dreade as their mortall enemy, and besieger of their towne: And beeing thus by the siege sore di- stressed (which is alwayes moze grievous to great and populous Cities, then to small townes) they were constrainyd to send unto Coriolanus, moste humbly requiring him to leauue his siege, and to departe from the Citie, and wheras their Embassadores, bee- ing the chiese and principall men of the Citie and of the Capitoll, with colde enter- tainment, were neither heard nor answered, they continued their sute, and with humble subission sent out their priestes and cler- gie, beeing arrayed in their deuoutest ves- tures: but as the other were returned, so were these sent back, with very harde spee- ches and euel entertainment, wherupon the

whole Citie bewayling their miserable case, and crying out for the cruel aunswere, that(iustly deserued) they had receued. Ven-
turia the mother of this Coriolanus lau-
deth vp, and taking with her Volumnia her
sonnes wife, with her and her Children she
goeth directly to the Campe of the Volsci-
ans, whom when Coriolanus a farre of
perceiuesth, hausing in his company a ga-
lant company of Gentlemen, he commeth
sooþly to meete her, though not a little dis-
quieted, because his minde gaue him that
their comming was onely to mooue him for
the raysing of his siege, and as soone as he
came neere vnto them, alighting from
his horse, hee came towardes his mo-
ther to embrase her. But shee, put-
ting him a little backe from her with her
hand, with a heauie countenaunce saide
vnto him these wordes, Before thou
commest neare mee, and before I re-
ceiue thine embracinges, let mee under-
stande whether I bee come vnto my
sonne, or to my enemie: or whether I
shall enter into thy tent as a mother, or
as a sorrowfull captiue: Alas, to what
extremite is my wretched Age come, to

leg

see thee firste bannished and expulshed thy
Cittie , and nowe a cruell enemie and
spoyler of thy Countrie that nourished
thee: howe couldest thou come into these
partes with so deadly and reuengefull
a minde: howe couldest thou enter into
these territories , and not let fall thy fu-
rious displeasure and threatnings: Howe
happened it , that at the sight of Rome
thou saydest not unto thy selfe , Loe heare
within these walles is enclosed my na-
tive soyle , my patrimonie , my mother ,
my wife , and my childdren : Unhappie
woman that I am , wha am well assured ,
that if I had never borne thee , Rome
had never by thee been besieged : And
if I had never beene deliuered of a sonne ,
I had happily dyed both free and at home
in mine owne countrie . I speake not
these woordes , because I am not able to
suffer anie thing that shall be more re-
prochfull to thee , nor for the griefe of
myne owne capricuite , whose miserie can
not belong by reason of my age , but
only for these , that be heere present , thy
miserable wife & poore distressed infants .

106.10.16.2, D.2,

When

enide

When Ventruria had thus ended her sorrowfull complaint, Coriolanus imbracing her w teares in his eyes, said these wordes: Mine owne sweete Mother, my rage and fury is conquered & appeased, and is turned at your request from this mine unnatural & unchankful countrey wherwith he presently discamped, & brake vp his siege. Whereupon Valerius in the same Chapter sayeth, That the hart, that was full of wrath & revenge, for the iniurie that he had sustained, and was now in assared hope of present victory, upon the onely sight of his mother, and upon his vertuous compassion, chaunged his intent of bloody warres, into a sweete and healthfull peace. Long were it to write, how greatly vertuous children haue alwayes beene gouerned by duetie and reverence to their parentes. Touching Nero of whom meution is made in this proverb, where hee sayeth, The beastly lust of that same monster vile & c. Howe lothsome and horrible the lecheryes of this shamefull tyrant was, and what, and howe greare his disobedience was to his owne natural mother, is to bee seene in the story of his life, where who so liste may reade it. And there.

and worthy Spanish souldier. 107

therefore I meane to stand no longer vpon
this prouerb, but to conclud, affirming that
reuerence ought of bounden deutie to bee
givuen to the Parents, for which the Lorde
hath promised in the fourth of his Com-
maundements, a long and blessed life vpon
the earth. I could heere bring in, if I were
disposed, a great number of testimonies, as
wel from the Philosophers, as from the
holy Patriarches and Prophets. But be-
cause the olde saying is, The tedious tale
offends the eare, and briefest words wee
gladliest heare. And therefore let this that
I haue saide, suffice the Reader, which I
take to be enough for the vnderstanding of
the Prouerbe.

92.

And heere we may not overslip
the wicked Absolon,
But call to minde his foward hart,
and fond presumption.
For neuer haue we seene nor shall,
that he that is vnkinde,
Doth any grace with G O D aboue,
or any fauour finde.

O.3.

The

Proverbes of a noble o w bne

The Paraphrase.

Absalon was the sonne of David, a man of passing beaucie and singular proportion, who found the meanes by certaine of his seruants to murder his brother Ammon for the deflouring of Thamar his sister, & turning her dishonestly out of his house. For which murder David was greatly offended, howbeit vpon fatherly compassion, and at the humble lase and request of Ioab, who was a speciall friende to Absalon, he pardoned him. But Absalon, whether it were because he found not the like countenance at his fathers hande as he was woorke to doe, or that hee was set on by some wicked seruauntes and leude Councellers, or whether it was the motion of his owne euill disposed minde; he presently withdrew himselfe (as if he went with his fathers fauour) from Hierusalem, and came to Hebron, and with the sounde of the Trumpet, calling togither the people of Israel, without any regarde of his duetie to his facher, he made hym selfe King, with presumption to depose him, and to set by hym selfe, & to that intent he allured vn-

to him a great number of the tribes of Israel, and entred into open armes against his father. But God, who could never alway with the disobedience of the childe to his father, turned all his deuises, force, and power to his owne confusione, for at the ioyning of the battailes, the fight being fierce, there was slaine to the number of twentie thousand, and Absalon him selfe galloping vp and downe, and passing thorow a thick wood, was hanged by the heare of the head vpon the bough of an Oke, his people running from vnder him, and beeing found so hanging, was slaine by Ioab and certaine of his seruants: wherby the good father obtained the victory of his disobedient sonne, where it plainlye appeared, that God him selfe, abhoyting his rebellious fact, fought against him, as is moxe largely declared in the seconde Booke of the Kinges, which I haue heere but brieslye touched, to shewe that the disobedience to the father, is greatly displeasing to God.

The thirtieth Chap-

ter, of age.

93.

Let not olde age thee discontent,
since that it is the race,
And moste approued perfect path,
of goodnesse and of grace.

O milde and honourable Age,
that doest abate the fire
Of vicious youth, and doest restraine
eche lewde and fond desire!

The Paraphrase.

TH^E blessed Apostle telleth vs, that
as long as wee liue in this wold,
we are Pilgrimes and straungers
to the Lorde, meaning that our true
and naturall countrie is that, of which Da-
uid speaketh saying, I trust to see the glo-
ry of the almighty in the land of the li-
uing. The land of þ living is the glory of
paradise, where who soever remaineth doe-
th liue without any dread or daunger of death.

And

And as the Apostle sayeth, all the while that we are absent from that place, wee are aptly here called straungers and pilgrims, meaning, that as the pilgrim wandreth here and there forth of his Countrey. So we are alwayes absent and out of our countrey, as long as wee live in this transitorie life. And because that by the meanes of age we draw neare to our owne countrey, when we drawe neare to death: by which death, as Plato saith in his *Phedre*, the soule ac-
teineth unto libertie, and breaking out from the Gaole of the bodie, being deliuered frō sorrow and miserie, commeth to her owne quietnesse, ioy and solace. And therefore we ought not to be displeased at our olde age, since that it is the race of goodnessse, that is to say, the plaine path & way, by which wee passe from sorrow and trouble to quietnesse, and to rest. And this is onely to be under-
stood of the modest and well gouerned age, for that is shee that abateth the lustes and outrages of youth. For there is an age, as Aristotle sayeth in the first of his *Ethikes*, that being destitute of all vertue and good behaviour, is altogether doting and chil-
dish: For there is no difference, as Aristotle

sayth, bewixt him that is yong of yeeres, and him that is young in behauiour, so that the age which shall not be displeasant, must be modest and furnished with good behauiour and vertuous exercises, and that is the age, that doeth abate the fire of vicious youth, and doeth restraine eche lewde and fonde desire. This age (as Tullie in his booke *de Senectute* writteb) doeth alay boch lust, pride, & p̄sumpcion, and doeth so enſeeble the forſe of the flesh, as it b̄yngeth a man to bee lowly, milde, and modest. Of this kinde of age also speakeſt the Psalme, where it sayth, When the time of meeknes & mildnes ſhal come, then ſhal we be reformed, which time of mildnes iſ from the age of threescore, to threescore and ten, which ſeason ſuffreth not a man to be proud or disdainful, but lowly, milde, and diſpoſed to vertue. And therfore the Prouerbe ſaith, It doeth abate the fire of vicious youth, &c.

94.

This to the vertuous man alone,

doth giue authoritie,

And makes him perſite in the pointes
of grace and honestie.

For

For who is he that in his youth
can keepe the perfite way ?
Or measure in his life obserueth ?
Or runneth not astray ?

The Paraphrase.

It is commanded in the lawe of God, that whensoeuer we see an old ancient man, we should rise and reverence him. And we finde in the Civil law, that in the Citie of Rome in the olde time, they vsed to worship and reverence their aged persons, and the people of those dayes did yeelde the same honour to suche as were olde, as they did to their Judges and Magistrates : and this onely they did, in respecce of the honour that their olde yeeres doeth giue them, for no young man, though his wit be never so pregnant or quicke, is able to attaine to that understanding, that the olde man by his experience hath gotten. For as Aristotle in the first and sixteenth of his *Ethikes* witnesseth, the number of yeeres is it that giueth knowledge & experience. And therefore he sayeth, that the yong man can never

Proverbes of a noble

neuer giue anie perfect iudgement of anie thing, because he neuer hath had anie great expeirience. And althoough that in naturall Philosophie, and in the liberal artes & learnings, there needeth nocht else but a sharp and quicke conceite and vnderstanding: yet in morall Philosophie, which is the knowledge, by which we learne to liue bryghtly and honestly, it is not onely enough to haue a good wit & capacite to, but also to haue the expeirience and knowledge of time: and such thinges as are done by men of ripe yeares, we alwayes presume that they bee done vpon great advise and deliberation, which is nothing so with yong men. And therefore vpon great consideration, our Sauour being perfect God and man, althoough in the verie instant that he was conceiued, he was perfect in all knowledge & vnderstanding, & did not grow with space of time to more ripe knowledge & skill, would neither preach nor publishe his doctrine in his yong yeares, but at such time as he was come to his perfect age, neither doeth the Church receiue for trueth and certainie anie other thinges, then those, which we read to bee done at his full age. Wherevpon all

all such Bookeſ as are written of ſuſe
thingeſ as hee diſ in hiſ childehoode, and
youngelſ yeareſ, the Churc̄ doeth take
for Apocripha, and counteſ them not in
the Canon of holy ſcriptureſ. And it iſ
good reaſon that the thingeſ that are done
in unripe yeareſ ſhould be of no authoritie,
ſince our Sauour Chriſt hiſelfe wouleſ
neither preache, noſ publish hiſ doctrine, till
ſuſh time as hee was of ripe and perfect
age.

This made the Catoeſ ſo renoumed
for wiſdome great and graue:
this made the valiant Scipioeſ,
ſo great a name to haue. and as deuel
This onely gouernes in the field,
and giues the victorie, in warre
And this in peace doth coutrieſ keepe
from all hostilitie, and ryualrie, and
iſt alwaies ſtronge and in doyng
acted vpon **The Paraphraſe.**

There iſ no man, as hath bene ſaide beſ
fore, that attaineth to anie perfection
in hiſ doyngeſ and deuileſ, but onelie
by

1111 Proverbes of a noble boþ han.

by long expecience of manie peeres. And therefore saith Aristotle in the sixth of his *Erbikes*, that young men ought alwayes to haue about them olde and auncient men, whose counsaile they may bse, and whom they ought in al things to beleue, and therfore age is of great account and estimation, for it maketh, as the Proverbe here sayeth, men to be wise, meete to iudge, and discreten in gouernment. And therefore Trogus Pompeius in his eleuenth Booke wryteth, that Alexander whensoeuer hee happened vpon anie desperate aduenture, or saue himselfe in great daunger in the field, woulde neuer haue about him anie yong blooddes or hewsters, but olde men that were of expecience, such as had serued his Father, and his Grandfather in their warres, to the end hee might haue in his companie, not onelie Souldiours, but directers: he sayeth beside that, when his old Souldiours had required of him leaue to goe home to rest, and refresh their olde and weareted bodies, and that they woulde sende in their places their sonnes that were yong and lustie, and better able to doe him seruice: He answered them, that he made a great deale more ac-
counts

count of the wise and skilfull grauitie and authoritie of such auncient men, then he did of the bneffers aetuitie and strength of those couragious and lustie gallans. For age is onely it that maketh a man wise, and woorthe of reverence. Neither ought anie man to mislike it, since it is the thing that euerie man desreth. And as Tullie in his *De Senectute* sayth, As the fruite is not in season, nor to be eaten, till it bee perfectly ripe, no more is man to bee accompted in his wisedome and perfection, till such tyme as hee bee olde, for then is hee one. By come to his ripenesse, though as the fruite is, hee bee nearest his corruption: For then, as the proverbe sayeth, he governeth. &c.

The fourteenth Chap-

ter, of Death.

Suppose thou not at any time
that death is farre from thee,
But always thinke that he is neare,
and streight at hande will bee.

Great

111 Proverbes of a noble
great madnesse were it for a man,
to thinke this foolish life
Should euermore continue with
such miserie and strife.

The Paraphrase.

Senecca, as hath bene said before, sayth
in his second Tragedie, that no man
could euer yet haue the Goddes so fa-
vourable, that they might be able to as-
sure themselves to live till the next day. For
alchough we bee most assured, that we shall
die, yet is neither the houre nor the time of
our death certaine, but rather, if we consi-
der the great daungers and casualties that
our wretched life is subiect vnto, wee ought
euerie houre, yea euery moment to looke
for it, according to the warning of our Sa-
niour, who willeth vs to watch and pray,
for we knowe not the day, nor the houre of
our bisication. And therefore as the Pro-
uerbe sayeth, it is a great follie, to thinke
that Death is not alwayes at hande, & that
he shall not, as he came into the world, goe
out of it. For as the Apostle sayeth, there is
a lawe ouer all flesh, that they shal once die.

Valerius

Valerius telleth vs in his fift booke, that
when there was wood brought to Anaxa-
goras, that his sonne was dead: Hee answe-
red the messenger , that it was neither
newes, nor a strange thing, that hee tolde
him; but that it was such as he alwayes lo-
ked for. For hee knewe that there was no
thing could come from him, that should live
for euer , and that it was a generall matter,
that whatsoeuer receiued the spirite of life,
must agayne restore it, and that as no man
died , but that first he lived, so no man lived,
but at last he died: And therefore well saith
here the Proverbe, Greate madnesse were
it, for a man to thinke this foolish life. &c.

If it so were the blessed ioyes,
After that we doe hope to see,
Should all in vayne and to no end,
Of vs desired be.
Ne shoulde the glorie great of that
almighty Lorde on hye,
Our Sauiour Christ be looked for,

that lasts continually.

§11. .1. Prouerbes of a noble bus

After that our first Father had transgressed the commaundement of God, our life became straight to bee subiecte to death, and fulfilled with all kindes of calamite, and miserte. For as the Apostle saith, Through the office of our first father Adam, wee are all borne the children of wrath. And never shall we be without trouble, griefe, and miserte, during our mortall life, untill suche time, that our soule bee free and deliuered from the dungeon of the bodie: And this maketh the Apostle to say: I desire to be loosed and to be with Iesus Christ. For the Apostle, being vexed with many sorowes, grieses, and miseries, desired to be dissolued, to the ende he might rest from all his travayles, and Saint John in his revelation saith, Blessed are all those, that die in the Lorde, for they shall rest from their labours. So as by a good and happye death, wee are sure to be made partakers of the everlasting glorie of our Lorde and Saviour Iesus Christ.

Our Saviour Christ spake thus

Then tel me, wherfore should we feare this death, why should it grieue?

Since

Since that it is so good a lor,
if that we doe beleue,
That after our departure here
we go to perfect rest,
Attending for the glorious day,
wherein we shall be blest.

The Paraphrase.

Deth as Aristotle in the thirde of his Ethicks sayth, is the last of al horrible & dreadfull things: which being, as Tully in his Tusculans sayeth, a thing that naturally happeneth, we ought not to thinke that it can be euill, since nature hath appoynted it. And Seneca in his Epistle to Lucilius sayeth, that life is geuen vnto vs, with condittion, to looke for death. The pach is playne and assured that leadeth vnto it, and to dye well, is to die willingly. And therfore death is never to bee feared of those that bee good and vertuous: But of the wicked the Psalm sayeth, The death of the vngodly is hurtfull and euill, but the death of the godlie is life, because they passe from transitory death, to euerlasting life. According to the saying of our Sauour vnto the cheefe, This

day shal be shou bee with mee in paradise: which happened unto him, because hee beleued, according to the prouerbe here, That after his departure here, he went to perfect rest, attending for the glorious day Wherein he shoulde be blest.

100

And heare to make an end, I say, the onely remedie In all extremes, is for to keepe, the perfect meane with thee: Which if thou takest for thy friend, a long and happie life Thou shalt be sure to leade, and liue without offence or strife.

Aristotle in the seconde of his *Ethickes* sayeth, that in all sciences, the worke is brought to perfection, by having respect unto the meane, neither adding nor taking from it more then is reason: meaning that the ouerplus and the defect, doe marre the whole matter, and that the meane doeth only saue and preserue it, which suche as are skilfull maisters doe chiefly consider. For seeing that vertue is the most certeine and best

heit of all other artes , and that hir woork
antractioun differ not from the actions of
nature , it were greatly against reason, that
she shold not (as wel as al other artes) serch
and finde out the meane : and further hee
sayth , that the vertue moxall consisteth as
well in passion as in action , and that in all
chinges that be, there is an extremite of too
much , and an extremite of too little , and
a meane betwixt both : As for example, in
feare , in boldenesse , in coueting , in cruel-
tie , in pittie , and of all thinges that con-
cerne either pleasure or sorrowe, the meane ,
as Aristotle sayth , is to be commended , and
the extreames doe alwates bring shame and
dishonour. And like as it happeneth , that to
the perfection of any thing , there are a great
number of thinges required , as likewise to
make an imperfection , suffiseth that anie
one of thole thinges be wanting: euen so
for a man to attaine unto the very meane of
vertue , there are a great number of thinges
requisite , but to the not attaining thereunto ,
suffiseth the want of anie suche thing as is
needefull. And hereof Aristotle putteth a be-
rie familiar example of such as be Archers ,
that to hitte the white , is a matter of greate

111
Prouerbes of a noble oþer bns

cunning and hardnesse, and none is able to say that hee can doe it but hee that is a perfect Archer: but to misse it, is a very easie matter, and euerie man that will, can doe it. So likewise is it of the vertuous meane, for euerie man that list, may auoyde it. And therefore is the number a greate deale more of the wicked, then of those that bee good, neither doth it followe, as Aristotle saith, that of euerie thing the meane is alwayes best. For some things there are, that assoone as they bee named, they are mingled and wrapped in mischiefe. As for example, for a man to reioyce in an other mans harme, not to be ashamed of anie euill that he hath committed, to beare a repining spise at an other mans good happe, to commit adultery, to murder, to steale: of these things, and such like, there is no meane that may bee called vertuous. For howsoever a man doe them, they carrie with them mischiefe and offence, but in all other thinges that may bee well done & euil done, there are both extremes, and a meane. And of suche meaneth the Prouerbe, where it sayth, The onely reme-
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kest

and woorthie Spanish souldier. 116

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